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For God and Country

If you were at the 39th Annual Convention of the National Catholic Educational Association in Chicago, April 7-9, you have brought back to your school a better understanding of the problems of education for God and Country. The national emergency has given to Catholic education an opportunity to renew its dedication to the very purpose of its existence, a purpose which it has never forgotten; namely, the training of Christian citizens. Oh, how the world needs Christian citizens today, and how it will need them tomorrow to insure a just and righteous peace!

A Convention Digest

If you were not in Chicago during Easter week, you can at least enjoy the summaries of many of the papers read at the convention. Turn to page 169 of this

issue after reading our brief résumé of the proceedings beginning on page 167. This is the Convention issue of your JOURNAL.

Regional Conventions

The practice of holding regional meetings of the college and high school departments of the N.C.E.A. is bringing your Association closer to the individual schools. Read the fine paper on "Youth at Play" which Brother Leo presented at the southern regional meeting (page 152) and summaries of several papers at the Chicago regional meeting (page 173).

Planning Ahead

Study the suggestions by Father Elwell (page 145) for making a schedule for the small high school which will permit the maximum choice of courses and subjects to

the pupils even with a limited number of teachers and a limited amount of space.

If you are fortunate enough to have a teaching assignment in a summer religious vacation school, you will thank Sister Marcella (page 149) for the suggestions she has compiled to help you. We had this article scheduled for April, but circumstances ruled it out at that time. However, it is still helpful to you in making your plans.

Get Your Supplies

If you expect to have your books, supplies, and equipment on hand for September, you had better get busy and order them now. Some of the materials you need must be manufactured after you order them. Your dealers will help you to secure your priorities if you will cooperate in signing the necessary statements. All of the advertisers in your JOURNAL stand ready to help you.

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The CATHOLIC SCHOOL JOURNAL

Vol. 42

MAY, 1942

No. 5

An Improved Program for Smaller Catholic High Schools *Rev. Clarence E. Elwell*

IT IS the purpose of this article to offer a detailed plan showing how a small Catholic high school, with a minimum of four teachers, can offer a surprisingly rich and wide curriculum in as few as four large rooms, with all subjects taught by fully trained and certified persons, who teach only in their fields of preparation, and carry no more than the normal teaching load.

This proposed solution to the problems of our small Catholic high schools is not offered as ideal, but it makes possible a tremendous improvement over the situation existing in many small high schools, public as well as Catholic, and will show the way to pastors and mother superiors for opening or for reorganizing a small high school on a high educational level.

The Curriculum

The curriculum which can be offered in a four-teacher Catholic high school is shown in *Chart I, Cycled Curriculum for Small Catholic High Schools, Part I and II*. It includes:

1. Religion I, II, III, IV (4 units).
2. English I, II, III, IV (4 units).
3. Social Studies $3\frac{1}{2}$ — 4 units: American History and Civics 1, World History 1, Advanced Civics $\frac{1}{2}$ or 1, Economics and Sociology $\frac{1}{2}$ each.
4. Mathematics — 4 units: Algebra I and II, Geometry, and General Mathematics.
5. Latin I, II, III, IV (4 units).
6. Modern Language I, II (2 units).
7. Science — 4 units: General Science, Biology, Chemistry, Physics.
8. Commercial — 9 units: General Business, Typing I and II, Bookkeeping I and II, Shorthand I and II, Office Practice, Retail Sales, Secretarial Practice.
9. Art — 1 or 2 units.
10. Music — 1 or 2 units.
11. Physical Education ($\frac{1}{4}$ unit each year).

How these subjects have been arranged into the four usual curriculums: General, Academic, Commercial, and Industrial Arts, is also shown on Chart I, Parts I and II. The subjects required in all curriculums are: Religion, 4 units; English, 3 units (English III is elective); World History, 1 unit; American History and Civics, 1 unit; Algebra or General Mathematics, 1 unit; Home Economics, 1 unit (a survey for all girls — may be placed in any year); Physical Education, 1 unit ($\frac{1}{4}$ each year). There are no required electives in the General Curriculum. In the Academic Curriculum there are two required electives in Grades 9 and 10, but in Grades 11 and 12 there are no required electives. In the Commercial Curriculum there are required electives in Grades 9, 10, and 11. This provides wide election in the General

EDITOR'S NOTE. Father Elwell's discussion may help the perplexed principal of a small high school who faces the problem of making a schedule and assigning teachers so that the school can offer the best program of studies consistent with the limitations of its resources. The four-teacher school faces almost an impossible task. It is, obviously, difficult to secure teachers competent to do a really successful job of teaching the combinations of subjects suggested — and that makes the problem more difficult.

Curriculum and ample noncurricular election in all others, thus providing for the varied needs of the students.

To offer this wide program with four, five, or six teachers, all handling subjects in which they are fully prepared, it is necessary:

1. to specify the fields of preparation for each teacher;
2. to cycle (i.e., alternate) some or all of the courses.

The Specified Teaching Combinations

The Four-Teacher School

All the subjects listed in Chart I, Parts I and II, except Industrial Arts can be offered by prepared teachers in a four-teacher school if the courses are cycled (as will be discussed later) and if the teachers are certified in the teaching combinations listed on *Chart II, Basic Subject Combinations for Teachers of Small High Schools*. Teacher No. 1 is prepared for and teaches Religion, Social Studies, Modern Language, and Music; Teacher No. 2 handles English, Mathematics, and Latin; Teacher No. 3 has home Economics, Science, Physical Education, and Art, while Teacher No. 4 teaches Commercial and Mathematics. These combinations were largely determined by an analysis of existing subject combinations but also partly by the requirements of teaching load and scheduling.

The Five-Teacher School — A Better Solution

The addition of a fifth teacher, Teacher No. 5 on Chart II with preparation in Religion, English, and Social Studies, would provide a situation far superior to that of the four-teacher school because it would make it possible to *eliminate all cycling of required basic courses* (See Chart VII), and retain the alternation only for the electives.

The Six-Teacher School — A Nearly Ideal Small School Solution

The addition of a sixth teacher (a man), Teacher No. 6 on Chart II, would result in an *almost ideal situation* for a small

CHART I
PART I
CYCLED CURRICULUM FOR SMALL CATHOLIC HIGH SCHOOLS
SHOWING REQUIRED AND ELECTIVE SUBJECTS BY GRADES

GRADE IX. (Offered in 1942--'44--'46, etc.)		GRADE X. (Offered in 1943--'45--'47, etc.)	
SUBJECTS REQUIRED OF ALL	Units	SUBJECTS REQUIRED OF ALL	Units
Religion I	1-1/2 Rel.	Religion II	1-1/2 Rel.
English I	1	World History	1
Physical Ed.	1	English II	1
Algebra or General Math (Both offered)	1	Phys. Ed.	1
ELECTIVES		ELECTIVES	
GENERAL CURRICULUM		GENERAL CURRICULUM	
Required Elective	0	Required Elective	0
Free Electives* (choose 2 or 3)		Free Electives (choose 2 or 3)	
Latin I	1	Geometry	1
General Science	1	Typewriting I	1/2
Int. to Bus.	1	Home Economics II	1
Home Economics I **	1	Biology	1
Industrial Arts I	1	Latin II	1 (open to Gr. 11,
Music Appreciation (1942--'46--'50)	1/2	Industrial Arts II	1 not Gr. 9)
		Retail Sales	1
		Art Appreciation (1943--'47--'51)	1/2
ACADEMIC CURRICULUM		ACADEMIC CURRICULUM	
Required Electives	(above)	Required Electives	
Algebra	1	Biology	1
Latin	1	Latin II	1
Free Electives* (choose 1 or 2)		Free Electives (choose 0 or 1)	
General Science	1	Geometry	1
Intr. Business	1	Typewriting I	1/2
& Occupations	1	Home Economics II	1
Home Economics I	1	Industrial Arts II	1
Industrial Arts I	1	Art Appreciation	1
Music Appreciation (1942--'46--'50)	1/2	(1943--'47--'51)	1
		Retail Sales	1
COMMERCIAL CURRICULUM		COMMERCIAL CURRICULUM	
Required Electives		Required Elective	1/2
Intr. Business	1	Typewriting I	1/2
Free Electives* (choose 1 or 2)		Free Electives (choose 1 or 2)	
Latin I	1	Geometry I	1
Gen'l Science	1	Biology	1
Home Economics I	1	Home Economics II	1
Industrial Arts I	1	Latin II	1
Music Appreciation	1/2	Art Appreciation	1/2
		Retail Sales	1
INDUSTRIAL ARTS CURRICULUM		INDUSTRIAL ARTS CURRICULUM	
Required Elective		Required Elective	
Industrial Arts I	1	Industrial Arts II	1
Free Electives* (choose 1 or 2)		Free Electives (choose 1 or 2)	
Latin I	1	Geometry	1
Gen'l Science	1	Typewriting I	1/2
Int. Business	1	Biology	1
Music Appreciation	1/2	Latin II	1
*SOPHOMORES may also elect		Art appreciation	1/2
Mod. Lang. or Shortn.	1	Retail Sales	1
**N.B. One unit of Home Economics (a survey) must be elected by all girls some time during the four years			

coed or boys' school, for it would make it possible to add Industrial Arts to the curriculum, care for the Physical Education program of the boys, and still further lessen the need of cycling in Mathematics and Science.

With this six-teacher combination it would be possible to offer complete curriculums in the Academic, General, Commercial, and Vocational fields in any small school. The Daily Schedule for this Six-Teacher High School is given in Chart VIII. It is by far the best of the three situations presented.

Let it be noted here that these teaching combinations cannot be changed without disturbing the entire plan. If altered, a complete new daily teacher schedule would have to be worked out.

Cycling of Subjects

In order to offer this genuinely rich program in a small high school, in addition to specifying the teaching combinations for the teachers, it is also necessary to cycle, i.e., alternate, all or part of the courses.

By cycling all of the subjects on a two-year basis (See Chart I—Parts I and II) so that freshmen subjects are offered in the even years to combined freshmen and sophomores and junior subjects are offered in even years to combined junior and seniors, and so that sophomore subjects are offered in the odd years to combined sophomores and freshmen, and senior subjects to combined seniors and juniors as shown in Chart I, Parts I and II, it is possible for a four-teacher school to emulate the large high school and offer all the subjects listed in Chart I, Parts I and II, except Industrial Arts.

With the addition of a fifth teacher, as already indicated above, a great improvement can be achieved as the same program can be offered but all cycling of required basic courses (English, Religion, Social Studies) can be eliminated (Chart VII), and with the addition of a sixth teacher, the program can be widened to include the Industrial Arts, and still further reduction in the need for alternation of courses be attained.

Students who enter as freshmen in the odd years cannot take Latin I until the second year and therefore can at most secure 3 units in Latin. They also begin Modern Language and Short-hand as sophomores.

Teaching Load

Chart III shows the subjects assigned to each teacher in the four-teacher situation, for the even and the odd years. It reveals that no teacher has more than a normal teaching load, varying from 23 to 30 periods of class per week for each teacher. This, of course, is based on the assumption that there will be no more than one section in each subject. If more sections are needed and only four teachers are available, the problem can be met by assigning a section to teachers who have 25 or fewer periods per week and, if still more is needed, by eliminating such subjects as Advanced Civics, Economics, and Sociology, Advanced Algebra, Secretarial Practice, etc.

CHART I.
PART II.
CYCLED CURRICULUM FOR SMALL CATHOLIC HIGH SCHOOLS
SHOWING REQUIRED AND ELECTIVE SUBJECTS BY GRADES

GRADE XII (Offered in 1942--'44--'46, etc.)		GRADE XIII. (Offered in 1943--'45--'47, etc.)	
SUBJECTS REQUIRED OF ALL	UNITS	SUBJECTS REQUIRED OF ALL	UNITS
Religion III	1	Religion IV	1
Amer. Hist. & Civics	1	English IV	1
Physical Ed.	1/4	Physical Ed.	1/4
ELECTIVES		ELECTIVES	
GENERAL & ACADEMIC CURRICULA		ALL CURRICULA	
Required Electives	0	Required Electives	0
FREE Electives (choose 3 or 4)		FREE Electives (choose 3 or 4)	
English III	1	Latin IV	1
Latin III	1	Chemistry	1
Adv. Algebra & Solid Geom.	1	Adv. Civics	1 or 1/2
Physics	1	Biology	1
Typewriting II	1/2	Bookkeeping II	1
Bookkeeping I	1	Shorthand II	1
* Shorthand I	1	Secretarial Prac.	1
Cler. Office Pr.	1	Retail Sales	1
Home Economics III	1	Home Economics IV	1
Industrial Arts III	1	Industrial Arts IV or Mech. Drawing	1
Economics & Soc.	1	French II* or German II or Spanish II	1
* French I or	1	Art--Decorative & Commercial (1945--'49--'53)	1/2
* German I or			
* Spanish I			
Music -- Choral (1944--'48--'52)	1/2	Senior Review	1/2
COMMERCIAL CURRICULUM			
Required Electives			
Typewriting II	1/2		
Bookkeeping I	1		
Free Electives (Choose 1 1/2--2 1/2 from General & Academic Free Electives)			
* OPEN TO SOPHOMORES			

CHART II.
BASIC SUBJECT COMBINATIONS FOR TEACHERS OF SMALL HIGH SCHOOLS

1. FOUR TEACHER SCHOOL					
TEACHER I.	TEACHER II.	TEACHER III.	TEACHER IV.		
Religion	English	Home Ec.	Com'l		
Soc. Studies	Math	Phys. Ed.	Math.		
Mod. Lang.	Latin	Science			
Music		Art			
2. SIX TEACHER SCHOOL (Same as above, plus TEACHERS V AND VI as below)					
TEACHER I.	TEACHER II.	TEACHER III.	TEACHER IV.	TEACHER V.	TEACHER VI.
*Religion	*English	*Home Ec.	*Com'l	*English	*Ind. Arts
*Soc. Stud.	*Math.	*Phys. Ed.	*Math.	*Religion	*Phys. Ed.
*Mod. Lang.	*Latin	*(Girls)		*Soc. Stud.	*(Boys)
*Music		*Science		*Commerce	*Math.
		*Art			*Science

* Major Subjects

N. B. The above teaching combination for the SIX-TEACHER SCHOOL would make it possible to offer all subjects, including Phys. Ed., Home Economics, Industrial Arts, Commercial Subjects, Latin & Modern Language and all Sciences by fully prepared teachers.

Electives

The four-teacher school using the cycled program can offer six electives to the freshmen in three groups of two each, seven electives to the sophomores in four groups, 12 electives to the juniors in five groups, and 10 electives to the seniors in five groups as shown in Chart IV, Cycled Program—Choices Available to Students. The electives have been grouped so that the widest possible choice is available, also so that any curriculum may be followed without conflict and so that popular electives are open to all or most of the students.

Daily Teacher Schedule

These electives are predicated on the assumption that the Daily Schedule has been set up as indicated on Chart V, Cycled Daily Teacher Schedule for Four-Teacher High School, or Chart VII, Cycled Daily Teacher Schedule for Five-Teacher School, or Chart VIII, Daily Schedule for Six-Teacher School.

An examination of these schedules will show that they are based on a nine-period day (8:45 to 2:55), with periods of 45 minutes in length except for the laboratory subjects which are given five 60-minute periods per week. These laboratory subjects are assigned to the first or last period of each day or session and begin 15 minutes earlier or last 15 minutes longer than the regular class periods. They thus equal the seven 45-minute periods for laboratory courses.

There is a teacher free for supervision of the study hall in every period that it is necessary, and no teacher has more than two periods of study-hall supervision, nor more than six class periods per day.

This Daily Schedule has been worked out with great care, so as to give each teacher the best possible schedule and also to give the students the maximum opportunity for nonclashing electives. If rearrangements of this schedule are desired they must be made with utmost care. All the classes of a given period may be exchanged as a block with all the classes of another period except periods 1, 7, and 8 in the even years and 1, 4, 7, and 8 in the odd years—these may be exchanged with one other only, as they contain 60-minute laboratory subjects.

The schedule has been planned so that in nearly every period there is one required subject for one level (freshman-sophomore or junior-senior) and two or three nonconflicting electives on the other level. Nonrequired subjects such as English III, Biology, and Typing I have also been scheduled as to be available to all or most of the students.

Classrooms Needed

For a program such as that listed on Chart I the ordinary school would require four classrooms, two or three science rooms: Chemistry, Biology, Physics, two Home-Economics rooms—cooking and sewing, a Typing room and a library—11 or 12 rooms in all. In a small school many of these rooms would lie idle most of the day due to the fact that they could not be used for any other purpose—a necessary sequel to highly specialized, nonflexible equipment.

The Four-Room Situation

The Cycled Program for the Four-Teacher School can, if absolutely necessary, be handled in *four rooms* if they are equipped with special *all-purpose* furniture which allows such maximum flexibility of use that every room can be utilized for any regular subjects as well as the special subjects; i.e., science, typing, home economics. This is, of course, not ideal, but in case of extreme lack of space it is possible, as an examination of Chart VI will show—there being one room free each period.

The Five-Room Situation

The Room Schedule for the Four-Teacher School, Chart VI, Parts I and II, is set up for a five-room situation. These rooms are as follows: (1) Regular Classroom; (2) Combination Library, Study Hall, Classroom; (3) All-Purpose Commercial Classroom; (4) All-Purpose Science Classroom; (5) All-Purpose Home-Economics Classroom. The regular classroom should be

CHART III.

TEACHER ASSIGNMENTS IN A FOUR-TEACHER HIGH SCHOOL
(All subjects are cycled)

TAUGHT BY:	TEACHER I		TEACHER II		TEACHER III		TEACHER IV		
	Even Years	Odd Years	Even Years	Odd Years	Even Years	Odd Years	Even Years	Odd Years	
Subjects	Periods	Subjects	Periods	Subjects	Periods	Subjects	Periods	Subjects	Periods
	Per Wk.		Per Wk.		Per Wk.		Per Wk.		Per Wk.
REQUIRED SUBJECTS:									
Rel. I	5	Rel. II	5	Eng. I	5	Eng. II	5		
Rel. III	5	Rel. IV	5			Eng. IV	5		
Amer. Hist.	5	World Hist.	5						
A Civics									
ELECTIVE SUBJECTS:									
Ec. & Soc.	5	Adv. Civics	5 or 3						
Mod. Lang. I	5	Mod. Lang. II	5	Eng. III	5	Geog.	5	Gen. Sci.	5
Music	3			Lat. I	5	Physiol.	5	Gen. Math	5
				Adv. Alg.	5	Lat. II	5	Typ'g I	5
				Adv. Alg. 5	5	Lat. III	5	Gen. Bus.	5
				Lat. II	5	Lat. IV	5	Typ'g II	5
				Lat. III	5	Lat. V	5	Shier. II	5
				Lat. IV	5	Lat. VI	5	Typ'g III	5
				Lat. V	5	Lat. VII	5	Net. S.	5
				Lat. VI	5	Lat. VIII	5	See'y Fr.	5
				Lat. VII	5	Lat. IX	5		
				Lat. VIII	5	Lat. X	5		
				Lat. IX	5	Lat. XI	5		
				Lat. X	5	Lat. XII	5		
				Lat. XI	5	Lat. XIII	5		
				Lat. XII	5	Lat. XIV	5		
				Lat. XIII	5	Lat. XV	5		
				Lat. XIV	5	Lat. XVI	5		
				Lat. XV	5	Lat. XVII	5		
				Lat. XVI	5	Lat. XVIII	5		
				Lat. XVII	5	Lat. XIX	5		
				Lat. XVIII	5	Lat. XX	5		
				Lat. XIX	5	Lat. XXI	5		
				Lat. XX	5	Lat. XXII	5		
				Lat. XXI	5	Lat. XXIII	5		
				Lat. XXII	5	Lat. XXIV	5		
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				Lat. LXXVI	5	Lat. LXXVIII	5		
				Lat. LXXVII	5	Lat. LXXIX	5		
				Lat. LXXVIII	5	Lat. LXXX	5		
				Lat. LXXIX	5	Lat. LXXXI	5		
				Lat. LXXX	5	Lat. LXXXII	5		
				Lat. LXXXI	5	Lat. LXXXIII	5		
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				Lat. LXXXIII	5	Lat. LXXXV	5		
				Lat. LXXXIV	5	Lat. LXXXVI	5		
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				Lat. LXXXXXXXVIII	5	Lat. LXXXXXXXIX	5		
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				Lat. LXXXXXXXVIII	5	Lat. LXXXXXXXIX	5		
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				Lat. LXXXXXXXVII	5	Lat. LXXXXXXXVIII	5		
				Lat. LXXXXXXXVIII	5	Lat. LXXXXXXXIX	5		
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CHART VI.

ROOM SCHEDULE FOR FOUR-TEACHER HIGH SCHOOL									
PART I. EVEN YEARS									
PERIODS	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
TIME	8:30-9:30	9:30-10:15	10:15-11	11-11:45	11:45-12:40	12:40-1:25	1:25-2:10	2:10-2:55	2:55-3:40
1) CLASSROOM	Relig. I	Relig. III	Eng. III	Econ. & Social.	Am. History	Lunch	Eng. I	Latin III	Phys. Ed. M.W. Boys T.Th. Girls
2) ALL PURPOSE COM'L ROOM	Off. Fr.	Intr. to Bus.	Typ'g II	Activ. 9:10-11:45-12:05 Lunch, 9:10 Teachers 2,4 12:05-12:40	Gen'l Math	Gen'l Math	Shorthand I		
3) ALL PURPOSE HOME EC. LAB	Latin I	Music M.W.F.			Alg. I	H.E. III	H.E. I		
4) ALL PURPOSE SCIENCE LAB	Physics		Gen'l So. Adv. Alg.				Mod. Lang. I		
5) LIBRARY STUDY HALL	Study	Study	Study	Study			Study		

The arabic numeral beneath each subject indicates the teacher as shown on CHART V CYCLED TEACHER SCHEDULE.

ROOM SCHEDULE FOR FOUR-TEACHER HIGH SCHOOL									
PART II. ODD YEARS									
PERIODS	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
TIME	8:30-9:30	9:30-10:15	10:15-11	11-11:45	11:45-12:40	12:40-1:25	1:25-2:10	2:10-2:55	2:55-3:40
1) CLASS-ROOM	Relig. II	Relig. IV	Eng. IV	Latin IV	9:10 Activity-20 Lunch-35 min. Teach. 1,2	World History	English II	Latin II	
2) ALL PURPOSE COM'L ROOM	Sec'y Fr.	Geometry	Typ'g I	Adv. Civ.	Shorthand II	Lunch 11:12-11:45-12:05 Activ. 11:12 1:05-1:25	Shop'g	Retail Sales	
3) ALL PURPOSE HOME EC. LAB	Art						H.E. IV	H.E. II	
4) ALL PURPOSE SCIENCE LAB	Chemistry			Biology			Mod. Lang. II		
5) LIBRARY STUDY HALL	Study	Study	Study	Study			Study	Phys. Ed. M.W. Boys T.Th. Girls	

The arabic numeral beneath each subject indicates the teacher as shown on Chart V, CYCLED TEACHER SCHEDULE.

A much less expensive, though not quite as satisfactory, solution of the commercial-room problem, would be to use typing tables of such width (36 in.) as to allow the typewriter to be pushed far enough to the right as to provide sufficient room (24 in.) on the left side of the table for comfortable work in other subjects.

The all-purpose science classroom is equipped with flat-topped, two-pupil science tables (30-32 in. high) which can be used for all sciences and for laboratory as well as lecture and, in case of need, are available for other subjects as well, as all pupils can sit at them and face the teacher. Wall cases hold the needed supplies and equipment for the various sciences.

Such all-purpose science equipment can be much less expensive than an ordinary chemical laboratory since there is no piping of water to the individual desks but only one common sink to the side or at the front of the room.¹

The all-purpose home-economics room² is equipped with special flat-surfaced, wood-topped home-economics tables which allow pupils to sit at them and can be used both for the preparation of foods and as cutting tables for clothing courses. The sewing machines would be at one end, the stoves at the other. With such

¹Some enterprising school furniture company may find it profitable to develop a double-top combination two-pupil table; the first top acid-proof and 36 in. high for the sciences, and perhaps hinged at the back so as to allow it to be turned down and uncover a second 30-in. high desk surface which would allow the pupils to sit in comfort for any ordinary classroom subject. Such equipment would give maximum utilization of room and equipment together with optimum teaching conditions.

²It is not the purpose of this article to advertise the products of any company, but the All-Purpose Vocational and Laboratory equipment of the Hamilton Manufacturing Co. would be well worth looking over. The Bruce Publishing Co., School Service Department, can have the catalogs of companies supplying such all-purpose equipment sent to schools interested in such all-purpose equipment for special rooms.

CYCLED DAILY TEACHER SCHEDULE FOR FIVE-TEACHER HIGH SCHOOL

CHART VII (Based on Subjects on Chart I.)

EVEN YEARS					
PERIODS	TEACHER 1.	TEACHER 2.	TEACHER 3.	TEACHER 4.	TEACHER 5.
8:45					
1. (8:30)	Relig. I	Study Hall	Physics	Office Prac.	Rel. II
2. 9:30	Relig. III	Latin I	Study Hall	Int. to Bus.	Rel. IV
3. 10:15	Music M.W.F.	English III	Gen'l Sc.	Study Hall	Eng. IV
4. 11:00	Ec. & Sociology	Adv. Alg.	Study Hall	Typing II	World Hist.
5. 11:45	Amer. Hist. & Civics	Lunch	Activ. 9-10 11:45-12:05 Lunch-12:05	Lunch	Lunch or Activity
6. 12:40	Lunch	Algebra I	Lunch 12:05-1:05 Activ. 11-12 1:05-1:25	Gen'l Math	Lunch or Activity
7. (1:10) 1:25	Study Hall	English I	Home Ec. III 1:10-2:10	Bookkeeping I	English II
8. 2:10	Mod. Lang. I	Latin III	Home Ec. I 2:10-3:10	Shorthand I	Study Hall
9. 2:55			Phys. Ed. M.W. Boys Girls		
ODD YEARS					
1. (8:30)	Relig. I	Study Hall	Chemistry 8:30-9:30 Art-M.W.F.	Sec'y Prac.	Rel. III
2. 9:30	Relig. III	Geometry		Study Hall	Rel. IV
3. 10:15	Study Hall	English III	FREE	Typing I	Eng. IV
4. 11:00	Adv. Civics	Latin IV	Biology 11-12:00	Shorthand II	Study Hall
5. 11:45	Amer. Hist. & Civics	Lunch	Activ. 9:10 11:45-12:05 Lunch-12:05	Lunch	Lunch
6. 12:40	Lunch	Activity 1:05-1:25	Free	Free	World Hist.
7. (1:10) 1:25	Study Hall	English I	Home Ec. IV 1:10-2:10	Bookkeeping II	English I
8. 2:10	Mod. L. II	Latin II	Home Ec. II 2:10-3:10	Retail Sales	Study Hall
9. 2:55			Phys. Ed. M.W. T.Th.		

DAILY SCHEDULE FOR SIX-TEACHER CO-ED CATHOLIC HIGH SCHOOL (ELECTIVES CYCLED)

EVEN YEARS					
Periods	Teacher No. 1	Teacher No. 2	Teacher No. 3	Teacher No. 4	Teacher No. 5
(8:30)					
8:45	Relig. I	Study		Off. Prac.	Relig. II
9:30	Relig. III	Genm.	Art M.W.F.	Study	Relig. IV
10:15	Mod. Lang. I	Lat. III	Home Ec. I 11-12:00	Short Ind I	Study
11:45	Amer. Hist. & Civics	Lunch	Activ. 9:10 11:45-12:05 Lunch 12:05	Lunch	Lunch
12:40	Lunch	Alg. I	Lunch 11:12-11:45-12:05	Typ. I	Free
(1:10) 1:25	Study	Eng. I	Home Ec. III 1:10-2:10	Bkping. I	Eng. II
2:10	Ec. & Soc.	Adv. Alg.	Phys. Ed. (Girls) 9:10 M.W. 11:12 T. Th.	Typ. II	W'ld Hist.
2:55					
ODD YEARS					
(8:30)					
8:45	Relig. I	Study		Sec'y Prac.	Relig. II
9:30	Relig. III	Genm.	Art M.W.F.	Study	Relig. IV
10:15	Mod. Lang. II	Lat. II	Home Ec. II 11-12:00	Ret. Sales	Study
11:45	Amer. Hist. & Civics	Lunch	Activ. 9:10 11:45-12:05 Lunch 12:05	Lunch	Lunch
12:40	Lunch	Activ. 11:12-11:45-12:05			W'ld Hist.
(1:10) 1:25	Study	Eng. I	Home Ec. IV 1:10-2:10	Bkping. II	Eng. II
2:10	Adv. Civ.	Lat. IV	Biol. 2:10-3:10	Short Ind II	Study
2:55			Phys. Ed. (Boys) 9:10 M.W. 11:12 T. Th.		Phys. Ed. (Boys) 9:10 T. Th. 11:12 M.F.

clear-top tables, the room could be used for art or academic subjects or for study-hall purposes.

With this flexible multiuse equipment a four- or five-room school could handle the entire curriculum listed on Chart I, Parts I and II, with the exception of the Industrial Arts. Moreover, all medium-sized Catholic high schools could greatly improve their building utilization and increase enrollment with such flexible equipment in special rooms. At present many science and home-

economics laboratories lie idle most of the week due to lack of flexibility in use. Will such schools be rebuked on judgment day for letting talents lie idle when they could have been used to help save souls!

The pupil-teacher ratio, or should we say the soul-teacher ratio, in many of our Catholic academies and high schools is almost sinfully low. Utilizing and equipping our schools with Christian cleverness and zeal we could greatly increase the present high school enrollment in many schools.

A Warning

The proximate future for our Catholic high schools, particularly the smaller ones, is not bright. Many Catholic high schools which do not act immediately to put themselves in such condition as to attract and hold more students by widening and enriching their program to the limits of the possibilities of their present staff and building facilities, many Catholic high schools which neglect alternation of courses to reduce the high cost of low-enrollment

electives, many Catholic high schools and academies which pride themselves on being very exclusive, if not on being very Catholic, may in the next few years be forced out of existence, when the present taxing burden imposed by the war bites so deeply into the income of families, that most of them will be unable to afford the luxury of a tuition-charging Catholic high school or academy for their sons or daughters.

Accordingly, the plan given above will help the pastor, principal, or mother superior who is anxious to provide a good high school education in situations where it would ordinarily be economically impossible due to lack of room, lack of ability to pay the salaries of a large staff of teachers, or lack of money to equip the many various rooms, and it will also show many existing schools how to protect their future by enriching their curriculum and increasing their enrollment by more efficient equipment and better utilization of present facilities, and by cutting down the present wasteful and exorbitant expenditure of money and teaching power due to small classes.

Teaching in a Religious Vacation School

Sister Marcella Murray, O.S.B., M.A.

SHORTLY after the June closing of the Catholic schools and the release of teachers and pupils for a well-earned relaxation, there is an exodus of thousands of Sisters to staff vacation schools and bring Catholic teaching to the "religiously underprivileged child." The Sisters set out for their summer teaching with luggage rivaling in quality, quantity, and content that of any traveling salesman; they travel by train, car, or bus, and as their destination rarely boasts of redcaps or taxis, they are joyously met by pupils and people from the parish. One could make use of two cars, one for the Sisters and their personal luggage, the other for the vacation-school supplies.

If the Sisters are fortunate, the summer session can be held in the public school building where blackboards, bulletin boards, and desks are an aid, but often there is no other equipment than the four walls and pews of a church. The teacher uses her enthusiastic personality to teach the eternal truths of Christian doctrine with whatever visual or mechanical aids she judges conducive to the process.

Many prefer to have the vacation school begin as soon as possible after the closing of the regular school term, before Boy Scout camps, parents' vacations, farm work, and other interruptions materialize, and before the children themselves get too much out of bounds. Some like August when the unfulfilled monotony of too much leisure has commenced to pall on the young spirits. Sometimes July is chosen on account of the Confirmation schedule or for other reasons, but, regardless of choice, the time demands a maximum for God and eternity in a minimum of time.

Preparation

It is well that a Sister destined to teach a vacation school be aware of the fact early because she can do much by way of

preparation. As she duplicates appropriate religious exercises for her own pupils, she can run off an additional 50 or 100 copies for the summer. As the opportunity comes, she can place in her summer folders pictures, clippings, poetry, pieces of linen, silk, and thread, lists and prices of books, songs, music, plays, pamphlets, periodicals, stories, hymns, drill questions, sample Catholic readers, and other books. She can use her own leisure time and enlist the aid of her friends; she may also obtain the interest of the mission and apostolic committees of the school sodality.

Rural Influence

Since many of these schools are in rural districts, some pastors prefer that the Sisters widen their ordinary schedule and come in contact with the families as well as the pupils. Arrangements are sometimes made to have the Sisters live in a different home each day. In this case, the Sister is one of the family and must "become all things to all men." This offers her a vast opportunity of aiding rural Catholic life—the hope of the Church in the United States. She can discuss and point out the advantages of living in the country, the happiness of a home in clean surroundings with God's fresh air and sunshine, plenty of space for work and play, God's trees, flowers, streams, and lakes, pure food from gardens and clean dairies, friendly neighbors, wholesome, healthful work, independence, longevity, and most important of all, a home and family. She can point out to them that, contrasted with their way of living are the masses of driven people in cities with their squalor, filth, and crime, where trees and keep-off-the-grass parks and artificial flowers abound, where work is hard in poorly ventilated, ill-smelling, badly lighted factories, with the ensuing loss of independence, uncertainty of employment, and

most of all as a substitute for a home, a cubicle in a wall where there is no room for a family, hospitality, or comfort. She can point out how the "city is the graveyard of the family" and that, in about three generations, according to present trends, the city's population will have dropped to about one third of its present level. She can show her interest in the children's 4-H club work, notice their projects, knitting, canning, cooking, room decorations, music, gardens; she can discuss with them the "Forward to the Farm Movement," the value, financial as well as social, of women doing their own cooking, weaving, knitting, spinning, and tailoring; she can help them realize how people are returning to those arts and crafts, how a pure wool blanket valued at \$10 can be woven in the home for approximately \$4. At home and in class she can emphasize that the Middle Ages were the Ages of Faith when people were rural, when the vast cathedrals, the priceless manuscripts, the art pictures, the Guilds, the wood carvings reached their zenith. She can make them aware that the nobility of manual labor is recognized by *Papal Encyclicals*; she can inform them of the interest of the Church in the United States in the National Catholic Rural Life Conference, and in the Catholic rural periodicals. She can show them that many vocations come from the country, make them realize the saying that "God made the country, man the town," and bring home to them the fact that the hope of the Church is in the rural population. Often unconsciously a teacher is teaching her own interests. A rural child wrote that one reason why country children long for the city is that the regular school teacher often influences them by her description of life there. To counteract this false sense of values is the delightful task of the religious educator.

Projects

It is well to avoid asking the children to buy things, because this may connect too strongly religion and money, and only too often there is a real scarcity of money in the country. If the city parish school officials are not too parochial minded, they can give a few reams of paper for the cause; also, at the close of the city schools the children, if asked, may gladly give up their used crayons and pencils. It is a good idea for the vacation school teacher to bring kits made of strong paper with reinforced margins containing a set of crayons, pencils, and project book for each pupil. Visual aids are a great help in teaching and in holding interest. During the year the teacher can prepare a colored cardboard set illustrating the Prodigal Son in three simple scenes, one depicting the young man leaving his father's home, the second showing him in his degradation among the swine, the third, his happy return. The children can readily point out the similarity to the one who commits grievous sin, his depth of woe, and his return by way of the sacrament of penance.

In illustrating how, in case of necessity, a lay person may baptize, a doll can be used. In these things, however, care should be taken that there is no levity nor loss of reverence.

Another project easily arranged is to direct the children to prepare a table for the administering of the last sacraments. Usually the table, crucifix, candles, and holy water from the church may be used and the children can bring the remaining articles. This table can be left on exhibit for a week so that all parents, as well as the pupils, will become familiar with the requirements.

The Mass, the Sacraments, and Perfect Contrition

If the teacher leaves her pupils imbued with but three fundamentals—the importance, love, and understanding of (1) the Mass, (2) the Sacraments, and (3) Perfect Contrition—she has performed a vital task, for these will give them genuine aid and inspiration throughout their lives and be a consolation in their transition from time to eternity. Now that vacation schools are no longer an experiment but are in many parishes an established summer institution, and frequently the same orders and sometimes the same teachers return to the same school, year after year, there are some things which can be started, drilled, polished, and continued. This is true of the dialogue Mass or Missa Recitata. A description of the successful use of this method in one vacation school is as follows: the first summer during the two weeks session but 15 minutes each day were used. Copies of *The Offeramus* were placed in the pews, and nearly 100 children were taught to participate and to know that "We offer Mass." This work continued the following summers, and is kept up during

the year even if only a few are in Church; a young lady of the parish has been taught to lead and direct. Some places make use of the Sunday Missal, a good copy of which can be had for as little as 15 cents. Almost any prayer book has the Ordinary of the Mass and so have some catechisms. The ideal is to teach the use of the daily Missal from the fifth grade up for those who can attend Mass daily. The introduction to *The Offeramus* contains an excellent condensed explanation of the Mass. The beautiful thanksgiving prayers containing the *Benedicite* are never so appropriate as in a country parish where the children walk hand in hand with Nature and Nature's God. Where the dialogue Mass is taught in Latin, it saves much duplication of work when teaching the choir and the acolytes. Thus one has those three things accomplished by teaching the Latin.

Some summer sessions have been successful in teaching the pupils to sing the *Mass of the Angels* and this is reviewed during the succeeding summers. Besides this, a fine collection of liturgical hymns can be selected and taught from the *St. Gregory Hymnal*.

The Sacraments

Regarding the teaching of the sacraments, little in this article need be said, for the Sister who is the daily recipient of Holy Communion and whose all centers about the Living Christ must excel in preparing children for confession and Holy Communion. However, the primary teacher who prepares those classes during the school year is best fitted by training and experience to facilitate this work. It is hoped that the importance of the Gifts of the Holy Ghost received at confirmation will be stressed rather than the glib answering of questions to impress the bishop, for when were these Gifts ever more necessary to a Christian than now in this present cave-in of civilization?

In reading the frenzied queries sent to the *Question Box* of various Catholic magazines regarding divorce, separation, and validity of marriages, one wonders if more practical instructions on the sacrament of matrimony could be given and the validation value and necessity of baptism emphasized. Sometimes in a crowded summer curriculum holy orders is barely mentioned. Here is a wonderful chance for a teacher to explain vocations. Many a country child is so filled with the awe of the priesthood or religious life and his own unworthiness that even if he has love for it and the necessary qualities, he thinks it cannot be for him. Here is the great opportunity of the prudent, zealous teacher; she knows that the great boon to dioceses, especially Missionary ones, is to have sufficient indigenous vocations, the boys and girls familiar with their own environment with its possibilities, its handicaps, its people; that these are the valued flowers of the flock. It is said that Serra knew his missions in California would go down be-

cause of the lack of native vocations. Bishops know the value of their diocesan vocations; burses are established, scholarships available, and financial aid is more obtainable now than formerly. The very fact that these things are discussed sometimes brings them into the realms of the possible. The Sister from a distant, large, and well-established community can unselfishly point out the heroism, value, and self-sacrifice of the Sisters of the near-by struggling mother houses and give the qualifications necessary to enter them. Baptism and extreme unction can be studied when the projects mentioned in the fore part of this article are used.

Perfect Contrition

In lecturing to a group of future priests, a cardinal earnestly said, "Could I preach throughout the whole world, of nothing would I speak more frequently than of perfect contrition."

So many have the erroneous idea, a relic of Jansenism or other false teachings, that an act of perfect contrition is difficult to make. According to Rev. Father Von Den Driesch, it is so easy that it may be had without thinking of it: "for example, while devoutly hearing Mass, while making the Stations of the Cross, while piously contemplating a crucifix or a picture of the Sacred Heart, while listening to a sermon, and so forth."¹

This is further shown by Jehlicka "When the sinner thinks of the infinite beauty, goodness, and love of God and when he remembers the unspeakable love of Jesus for us, the heart of the sinner warms with love and if he is sorry for his sins because he loves Jesus his contrition is perfect."²

Not many of the 140,000 who meet death each day have a chance to receive absolution or the last sacraments before expiring, and for many of them the only means of getting rid of their sins is by perfect contrition or the love of God.³

Pupils should be taught to make acts of perfect contrition frequently, before going to sleep, and especially at once when one has grievously offended God for through this act "all mortal sins on the soul and all venial sins for which the sinner is sorry are immediately forgiven, even before he has confessed them in the sacrament of penance."⁴ This prevents loss of merit; sanctifying grace is increased; venial faults can be forgiven; and the soul is strengthened to resist temptation and carry on the fight to the end. He should also remember this when he assists the dying Catholic or non-Catholic.

Halpin quotes St. Alphonsus as an authority for the statement that "for one who has a knowledge of the obligation to confess sins, it is not necessary for him to have confession before his mind when exciting himself to contrition. It suffices that he does not exclude it by the explicit

¹Quoted in Halpin, *Heaven Open to All by Perfect Contrition*, p. 21.

intention not to confess his sins, but to content himself with an act of perfect contrition."¹⁰

Halpin further continues, "There is no obligation to seek the first opportunity of going to confession to tell the mortal sins forgiven by perfect contrition. Were this required, then many, notwithstanding perfect contrition, would remain in mortal sin, for they do not intend to avail themselves of the first opportunity to go to confession."¹¹

Of course, the teacher stresses the advisability of frequent confession and its necessity before Holy Communion for those who have sinned grievously. It is quite important to have the children understand, that, although an act of perfect contrition removes a mortal sin, still that sin must be confessed in the next confession and one who has committed a mortal sin since his last confession must not receive Holy Communion until he has gone to confession again. Children can be taught to say the ejaculations, "My Jesus, Mercy," and "My God, I love You" and be shown the privilege it is to love God. Tanquerey has stated that "Many a simple, untutored soul, seized by love of God, relishes and lives the great Christian truths far better than the learned."¹² A fertile field for the spread of this virtue is found, by their very nature, in country children.

The teacher has many chances to bring out the accomplishment of Catholics and of the Church and thus forestall any feelings of Catholic inferiority. For example, she can tell them of the towering genius of Dante in *The Divine Comedy*, the whole poem being a magnificent symbol, and that Dante himself was the crowning event of the Middle Ages, that he is the world's greatest poet, that more has been written about him than any man except Christ and that his poem is just Catholic Christianity. Tell them that Mozart regretted all his achievements in the face of the Gregorian preface, that Beethoven, Liszt, Palestrina, Schubert, Haydn spent part of their time in the musical composition of Masses.

Perhaps more interest in funeral properties would be engendered if they knew the *Dies Irae* "is the acknowledged masterpiece of Latin poetry, and the most sublime of all uninspired hymns."¹³

It may make the singing of the *Stabat Mater* in Lent more meaningful if they are told that "no more marvelously poetic expression of all that is saddest in human sorrow has ever been put into words."¹⁴

The Church shows all depths of sadness in the Lamentations of the office of Tenebrae in Holy Week and "Even more beautiful in its joyousness is the marvelous melody of the Exultet . . . said to be the sublimest expression of joyful sound that

has ever come from the human heart and mind."¹⁵ All this shows the Church has the perfect answer for the depths of woe, and the heights of joy.

That besides their artistic, and ecclesiastical value, there are monetary values, for example, one of Raphael's pictures painted more than 400 years ago sold for \$350,000.¹⁶

The religious teacher can bring her classes to appreciate the value of Botticelli's *Magnificat*, Correggio's *Holy Night*, Giotto's interpretations, Fra Angelico's angels, the Madonnas of Titian, and the masterpieces of Van Eyck, Rubens, and Dürer. Many of these have no doubt been familiar to the pupils in their public school courses; this knowledge can be broadened with the realization that these masters are products of our own Catholic Church.

This universal democratic organization, our Church, is made up of people of all walks of life. It can be pointed out that some of the latter did the same work some of the children themselves do; for example, St. Isadore plowed, St. Joseph did carpenter work, our Lady kept her house as also did St. Rita. They were as happy doing the humble work in their homes and caring for their families as were those who were called to rule nations, among whom are St. Louis of France, St. Edward of England, St. Margaret of Scotland. Saints can be people, they will see, and, conversely, people can be saints.

Pictures

During the school year the teacher can collect 10 pictures showing Catholic art and in her notebook outline the work for one picture each day, using from three to five minutes of the program. A suggestive list of pictures is: "The Last Supper," "The Angelus," "Madonna of the Chair," "Immaculate Conception," "Boy Christ," "Flight into Egypt," "Our Lord Blessing Little Children," "The Magi," "The Magnificat," "Basilica of St. Peter's."

In connection with this picture study, the Sister can pass out a short completion test, such as:

1. The "Immaculate Conception" was painted by, an artist in Spain.
2. In the "Madonna of the Chair" the artist,, obtains stability by the
3. The horses of Napoleon's soldiers were stabled in the basement of the Italian where the by Da Vinci is a mural, or a picture painted on the
4. The beauty of Catholic farmers is shown by in the *Angelus*.
5. Originals of paintings are in the Chicago Art Institute.
6. Scriptoriums were places where the lettered beautiful pages from the scriptures and copied ancient manuscripts.

7. The capitol in Washington, D. C., is modeled after St. Peter's in The total cost of the Basilica of is estimated at \$48,000,000.¹⁷

8. *Madonna* is an Italian word meaning Raphael, Michaelangelo, Da Vinci, Botticelli, Murillo, and other Catholic painters painted famous

9. Two priests whose statues are in the capitol in Washington are and¹⁸

10. Sculpture, stained-glass windows, wood carving, painting, and lettering reached their highest point in the Ages. Art was nurtured by the Church.

In this brief picture study, children can be taught that the Catholic Church has fostered art, that the masterpieces which were produced during the Catholic Middle Ages cannot be imitated today in spite of our modern inventions. They should be encouraged, also, to have copies of some of these pictures in their homes and to send Catholic Christmas cards.

Sewing

During the year, as stated above, the Sister can place in one of her vacation school folders small pieces of linen, silk, and thread. The cloth can be stamped, or, better still, she can show pupils how to stamp and prepare sewing. It is well to have a few pupils work on the same piece so that all can participate. Some of the following articles can be made: finger towel (9 by 14 in.) with embroidered, hemstitched, fringed, or crocheted edges, pall (7 by 14 in.), chalice cloth (12 by 18 in.), corporal (18 by 18 in.), amice (26 by 33 in.), ciborium cover; the latter can be lined with a suitable color. This can be taught at recess or other free time. Tape can be sewed on amices, elastic on maniples, and other light repair work done. As they are finished, each piece, with its proper name, used in the Mass, and the names of those who made or repaired it can be placed on the bulletin board and on the general exhibit. This teaches the pupils the names and uses of the different articles without the trouble of cutting them out of church catalogs. The girls and boys can be taught how to clean the candles and extinguishers and to dust and clean the sacristies with reverence for the service of God.

Bulletin Board

If there is no bulletin board on hand, one can be made by using a piece of wall-board, or even an old window shade, on which things may be pinned. Children may be encouraged to bring poems, pictures, current events of interest to Catholics; the Sister has her own folder of additional to supplement.

Magazine Exchange

The importance of Catholic periodicals should be stressed by the teacher. Many

¹⁰Jehlicka, *Complete Graded Catechism*, p. 113.

¹¹Halpin, *op. cit.*, p. 6.

¹²*Ibid.*, p. 14.

¹³*Ibid.*, p. 15.

¹⁴*Ibid.*, p. 16.

¹⁵Tanquerey, *The Spiritual Life*, p. 572.

¹⁶Walsh, *Thirteenth Greatest of Centuries*, p. 198.

¹⁷*Ibid.*, p. 200.

¹⁸*Ibid.*, p. 207.

¹⁹World Book Encyclopedia, Vol. XI, p. 4206.

²⁰Catholic Encyclopedia, Vol. XIII, p. 371.

²¹World Almanac and Book of Facts, 1941, p. 832.

parishes provide for the sale of *Our Sunday Visitor*, the diocesan paper, or the *Register*, and there are some families who subscribe for one or more magazines. The Sister, during the year, may be able to collect the *Young Catholic Messenger*, *Messenger of the Sacred Heart*, *Catholic Rural Life Bulletin*, and other magazines, and pamphlets. Many children do not have a nickel for the pamphlet rack if there is one. In one vacation school a *Magazine Exchange* was inaugurated. A large fiber window shade was made into pockets and the children brought Catholic periodicals from their homes. A caption, similar to the following, was printed and placed on it: "This is a Magazine Exchange. You are welcome to use this literature, take it home, pass it on, or retain it. Please place your used Catholic material here. There is no charge." The pastor was so taken with the idea that he placed this permanently in the vestibule of his church.

Books

Each child or especially each family should have a Bible history. Some texts, as, for instance, Benziger's, contain a

Church history. Paper editions of *Jesus and I*, the "Highway to Heaven" Series, and sets of Catholic readers might be borrowed from a parochial school.

For a vacation school, one of the Sisters collected a sufficient number of Catholic readers and books to begin a library. She trained a child to be librarian during the year. Several bright attractive little volumes were thus kept in circulation. The book, *All About Selina*, is excellent and a good list of Catholic books is furnished by the Pro Parvulis Book Club.

Exhibit and Play

An exhibit is often a necessity and a play or entertainment a worry. The exhibit is easily and tastily done with the books, projects, pictures, sewing, clippings, newspapers, magazines, and poster work. Sometimes the recreational director can be pressed into service for the play, and some of the children may be members of an orchestra, rhythm band, or harmonica band. One cannot spend much time on these things, except during the recreation period.

In all this, of course, one must conform

to the rules of the diocese and the wishes of the pastor; but with a good preparation much can be accomplished. And nowhere this side of heaven is one so well repaid in the consciousness of having given real service. As she leaves almost reluctantly with the final "Thank you" and "Be sure to come back again next year, Sister" still in her ears, she wishes that her place were there in the country with them always.

Sources of Material

The following furnish good material and ideas in project work:

Religious Vacation School Manual, Catholic Rural Life Conference, 525 Sixth Ave., Des Moines, Iowa.

The Confraternity of Christian Doctrine, Los Angeles, Calif.

St. Anthony Guild Press, Patterson, N. J.

Picture Roll, Loyola University Press, Chicago, Ill.

Charts, Our Sunday Visitor Press, Huntington, Ind.

Diocesan Courses of Study for Vacation Schools.

Heeg, *Practical Helps for the Religion Teacher*, Queen's Work, St. Louis, Mo.

Heeg, *Religious Correspondence Course*, Queen's Work, St. Louis, Mo.

YOUTH AT PLAY

Brother I. Leo, F.S.C.

THE purpose of this paper on *Youth at Play*¹ is to report the findings of the Maryland Youth Survey,² to discuss the implications, and to propose a list of policies that a Catholic school might adopt as a part of its program of educating youth in the use of leisure time.

The Maryland Survey

The Maryland Youth Survey Schedule No. 1 has seven statements on leisure time:

No. 57: Three kinds of leisure-time activities in which most time was spent during the past year.

No. 58: What would you consider the most valuable additions your community could make to its present recreational program?

No. 59: Name in order of greatest participation the clubs or organizations of which you are at present a member.

No. 60: To what extent should young people's organizations be governed by youth themselves?

No. 61: Favorite type of movie.

No. 62: How do you respond to movie programs generally?

No. 63: Use of libraries.

The results on Statement No. 57 are given in numerous tables in which the per

EDITOR'S NOTE. Here are a number of practical suggestions regarding Catholic Action and Extracurricular Activities in the High School. In addition Brother Leo discusses some principles underlying the administration of the programs.

cent of leisure time that youth spends on different activities is stated according to sex, race, and grade of school completed. The activities are "individual sports, reading, team games, loafing, dating, movies, hobbies, listening to radio, quiet games, other activities." The data show that the most popular activity is reading. The variation amongst the groups is from 16 per cent to 42 per cent, the latter representing the amount of leisure time devoted to reading by youth who completed one to three years of college. Individual sports, dating and dancing, and movies rank consecutively. With regard to the grade of school completed, reading increases with grade completed, loafing and team games decrease. The motion picture is attended least by the men who have gone to college.

In answer to Statement 58, youth indicated overwhelmingly a desire for more social programs. Bell (1:188) states that, probably the most significant revelation that has come out of the analysis is the need, and the demand, for various types of social recreation.

To provide such recreation, community centers are essential. Caution is given that

these centers should be neither "glorified roadhouses" nor "reducing centers for middle-aged women."

The responses to the inquiries on clubs showed that 74.5 per cent of youth do not belong to any club. Eighty-four per cent of them indicated they prefer some adult participation in the administration of youth clubs.

Statements 61 and 62 pertained to motion pictures. The order of preference for movies from the most to the least preferred was musical comedies, historical romances, Western stories, and love stories. Interest in both gangster and G-men pictures was waning. Forty-seven per cent of youth indicated that they were satisfied with the movies in general.

The popularity of reading during leisure hours has already been stated. Little of the reading was done through the libraries. Only 47.8 per cent of the youth who were living within reach of libraries had used them within the year of the survey. Only 10.4 per cent had a library book "out" when the group was interviewed. In Baltimore, 86 per cent of the college graduates had made use of the library within the year.

In his summary of the chapter on "Youth at Play," Bell emphasizes the necessity of planning recreation in terms of the needs of youth. He suggests that recreational centers be constructed, even with federal funds if no other means are

¹This paper was part of a panel discussion at the Southern Regional unit meeting of the N.C.E.A. in December, 1941, at Louisville, Ky. The general subject of the discussion was the report of the American Youth Commission entitled *Youth Tell Their Story*. Brother Leo is a member of the faculty of the Christian Brothers' College at Memphis, Tenn.

²Figures in parentheses indicate the number of the reference at the end of this article and the page on which the quotation is found.

available. For teachers and school administrators, the results and recommendations of the survey are significant only to the extent that they stimulate them to adopt a plan for educating school youth in the use of leisure time. This plan might be incorporated in a broad activity program.

Objectives of the Activity Program

The objectives of this program might be: practical Catholicism, academic interest and intellectual growth, personality development, physical development, vocational guidance, active citizenship, and, of course, worthy use of leisure time. None of the activities is expected to achieve one and only one of these objectives. Being the kind of beings we are, all our development and traits are affected simultaneously just as illness affects us all over, and not merely in one part of the body. However, since listing the objectives presents criteria by which to evaluate an activity, it is worth while to think of the activity program in terms of these objectives.

What are some of the activities for the development of practical Catholicism? There are such traditional affairs as the Mass of the Holy Ghost, the annual retreat, the First Friday devotions, Lenten devotions, and novenas. If youth are educated to take an interest in devotions while in school, it is logical to expect some transfer of this training to their out-of-school years. There are such organizations as Catholic Action, the Sodality, the C. S. M. C., the Archconfraternity of the Holy Childhood, the altar society, the Columbian Squires, and so on. There are such events as holydays of obligation. In regard to these numerous activities, challenging questions arise: Are these activities run for the benefit of the administration or for the benefit of the student? Do they induct the students into the type of Catholic Action that should characterize them as adults? Are the proclaimed purposes violated? One wonders, for example, if dances should be the high lights of the Catholic Action and mission activities.

What are some activities that might promote academic interest and intellectual growth? There are those of self-expression in writing, in speech, and in music: such as newspapers, annuals, dramas, forensics, banquets, panel discussions, bands, and glee clubs. There are various academic clubs — Latin, science, literary, local and national honor societies. Should these academic clubs be affiliated with state and national societies, such as the Junior Academy of Science and the Audubon Society? If they were, students would probably be better prepared for spending their leisure hours after they have graduated. Other activities are trips to industrial plants, bird sanctuaries, shrines, monuments, art galleries, zoos, museums, and botanical gardens. It is improbable that all these academic and cultural items are considered during formal classes; yet, they are important to the students.

A pertinent problem in relation to leisure time and intellectual growth is the use of public libraries. The results of the Youth Survey are disappointing. Even though the Survey showed that only 47.8 per cent of youth had used a library within a 12-month period, yet Wrenn and Harley (3:87) state that "youth are the principal users of the libraries." What can be done to promote the use of libraries? Classes can visit them to learn their possibilities. The students could become acquainted with the branch libraries in the cities, and with the traveling libraries in rural areas. In 1937, there were 1150 traveling libraries (3:230). May it not be possible to get some students interested in the "book-mobiles" that supplement the Catholic summer schools? Bishop White of Spokane found the bookmobile so successful that he is already planning to extend this activity next summer (4). As long as reading is and will likely continue to be the chief means for disposing of leisure time, all school administrators should consciously try to improve reading habits. Is the present type of reading that youth does satisfactory? The American Youth Commission in the Dallas survey found that three fifths of their reading from the public libraries is fiction (3:40). Since three fourths of their reading (3) is done in magazines, it is evident that the amount of wasted reading is very large. An activity that might efficaciously supplement the classroom efforts to train in the selection of reading matter is a program of cultural lectures.

Such lectures might broaden the interests of youth. If travelogue, scientific, religious, and other lecturers are brought to the schools, students would not only read about such topics but they would be inclined to participate in such cultural affairs in later life. Another result would be training in the exercise of some judgment in the choice of radio programs and movies.

Wrenn and Harley (3:37) state that the radio is run five hours daily in the average home. No one is so naïve as to believe that it is on during leisure time only. On the other hand, it is known to be a good "time killer." Consequently the schools should study its possibilities. By means of a directed program, perhaps through a centralized broadcast system, perhaps through a club, perhaps through bulletin boards or school papers, pupils could be educated to worth-while broadcasts. Thus the "perpetuation of adolescence through the dominant thirteen-year-old programs on the radio" (3:36) would be curtailed.

Perhaps through use of motion pictures in class and in cocurricular activities, pupils could be trained to select the movies they attend. Legion of Decency ratings give a definite tool with which to work. How many pupils are aware of the Legion listings and where to find them? The potential dangers of the movies are well expressed by Wrenn and Harley (3:26):

We are all familiar with the modest superlatives in which each season's crop of romantic films is advertised as more breathtaking, heart-rending, and soul-searching than the last. If these pictures came anywhere near their descriptions, young people ought not to be allowed to see them. The effect of the promised emotional debauches could not fail to be harmful. But in fact we know that they turn out to be a great deal less exceptional than the claims made for them.

The school activities that have for their primary objective the development of the personality in the social area are the club organizations, some of which exist in all schools.

In 1930 the National Survey of Secondary Education studied two dozen high schools where such activities were well developed and found an average of twenty-five organized groups in each. Of the total of 606 organizations, 30 per cent could be described as hobby clubs, one fourth as departmental clubs, one fourth as affording opportunity for the practice of writing, acting, public speaking, or music, and one fifth as devoted to the personal improvement of the student through encouraging leadership, school service, or the development of desirable moral traits, social manners, and so on. All of the four categories in this classification obviously have recreational value in varying degrees (3:73).

The clubs can, and probably should, sponsor mixed affairs such as dramas, parlor games, hobbies, skating sessions, picnics, and dances. Each club could profitably plan a variety of activities whose aim is to develop the personality and to create interest in adult recreational activities. "Making money" should not be a direct objective. A pertinent problem for all schools is the exclusion of the majority of the students from existing clubs. The National Survey of Secondary Education reported that sponsors felt that extracurricular activities interfered with their work and that not one in five sought beginners for their activities (3:78). The remedy is for sponsors to seek beginners and for home-room teachers to sell the activities to their students.

The activities that provide physical development are so well known that they will not be reiterated. However, some problems are: (1) a program for all; (2) active, rather than passive participation in sports; (3) a variety of sports, especially those suitable for adults; (4) a suitable time of day for games — certainly a sports program in the middle of the school day is not conducive to either health or academic concentration after the activity; (5) emphasis on outdoor activities — hiking, picnicking, and so on.

That guidance and citizenship may be promoted by the activity program is generally admitted. All experienced teachers can cite examples of former students whose present occupation and civic leadership are an outgrowth of their activity interest while in school. The fact that Mr. Bell recommends that there be guidance clinics in the proposed community centers indicates that he believes that counseling should be related to leisure-time activities.

Most teachers are better qualified to advise students—vocationally, morally, in any area—if they observe them during participation in activities. Most likely the formulators of the standards for junior colleges of the Southern Association had the same viewpoint when they specified in Article 7 that "As far as possible, every teacher should have some responsibility for contact with students in their extra-curricular activities." Citizenship, too, is promoted by these activities: learning the democratic way of life, learning about events and places that are occasion for civic pride, and getting experience in democratic leadership.

Thus far, this discussion has shown which activities might achieve the various aims of an activity program. Before any of these activities are encouraged, an administration should have adopted a set of

guiding principles or policies. The following are presented as possible ones:

Policies

1. Appoint officially an activity director or co-ordinator.
2. Apportion funds according to the importance of the purpose of the activity.
3. Have every staff member responsible for some activity.
4. Place school facilities at the disposal of out-of-school youth: the C.Y.O., the U.S.O., etc.
5. Promote activities that assume that the family is the recreational unit.
6. Make recreation a normal function of education.
7. Teach curriculum subjects that have recreational value.
8. Have a program of year-round activities.

9. Have a large variety of activities.
10. Plan the year's program at the beginning of the academic year.
11. Stress activities that will have value in adult life.
12. Develop summer camps.
13. Avoid social pressure on participants.
14. Put first things first.

References

- (1) Bell, H. W., *Youth Tell Their Story*, American Council on Education, Washington, D. C., 1938.
- (2) Chambers, M. M., *Youth-Service Organizations*, American Council on Education, 1941.
- (3) Wrenn, C. G., and Harley, D. L., *Time on Their Hands*, American Council on Education, 1941.
- (4) *The Catholic Register*, October 19, 1941, p. 1.

Christian Democracy in Catholic Schools

Paul R. Conroy, Ph.D.*

FEW of us realize more than vaguely what total war means to our everyday life. We know that total war means a terrific economic and military mobilization of the resources of the nation, but we often forget that for teachers total war also means mental and spiritual mobilization. Obsessed with the current "never before" complex, we fail to take stock of our experience in another total war a generation ago, and to learn that, although we won that total war in an economic and military sense, we lost it miserably on the mental and spiritual front. Our failure a generation ago in total war of the mind and spirit lost us the peace. As a result, we bequeathed to this generation another total war.

Avoid Past Mistakes

Teachers now have the awful responsibility of training the minds and spirits of our children that they may win this total war of the spirit. It behooves us, therefore, to rid ourselves of the dangerous delusion that nothing like this has ever confronted the nation before. We must discover the mistakes we made in total war a generation ago. They were excusable then, for we were new to spiritual and mental total war, but we have no excuse for repeating these errors now. Let us take stock of our position now lest someone in the future may say, never before have a people so ignored the lessons of the past and "never before" themselves into complete futility.

What Democracy Means

We must bear in mind at all times that we are fighting for the preservation of democracy, and that democracy for all

practical purposes means good and just and honorable government. We gain little by speculating on technical definitions of democracy as a form of government, or by learned dissertations on what democracy ought to be. To most of us democracy means simply good government as opposed to the diabolical tyrannies of totalitarianism, and to the children under our guidance we might say that democracy means rule under which the good man is not prevented by force or guile or trickery from doing good and under which the bad man is always prevented from doing evil. A government which prevents good from being done and encourages evil, injustice, and hatred is not good government, and cannot be what we mean popularly (and I may say truly) by democracy. We can show children how this works out in rule of the classroom, rule which brings benefits to all by making it easy for the good to do good, and hard for the bad to do evil. We can show our children how inhuman a classroom tyranny might be by indicating the effect on them of a rule which prevented good and encouraged evil, injustice, brute force, and hatred.

Since children seem to possess an inherent sense of the just and an inherent revulsion from the unjust, they will be likely to grasp the fundamentals of good government from this object lesson. Certainly, they will grasp this concrete lesson far better than they will be able to perceive and understand abstract principles such as are found in the Declaration of Independence, the Constitution, and the speeches of statesmen. We should not forget that children are children, and that

adolescents are adolescents. Because they are children and adolescents, they cannot understand things that require adult mentality and experience for understanding. As a result these abstract principles remain only words and phrases to them. They memorize them and can repeat the words and phrases for the teacher, but, because they do not understand them, the words and phrases are soon forgotten. Memory without understanding is futile.

Here again teachers in Catholic schools have a great opportunity, for fundamental to democracy and good government is the basic Christian principle of the worth of the individual soul and spirit. We must show the child and adolescent again and again how this doctrine of the value of the individual is fundamental to good government, and that this principle is basic to Christianity. To the Catholic child, then, the principles of his religion must be transferred into living, vital principles of living. He must see that to be a good citizen in a just democracy, he must be a Christian in his heart and mind, not merely a person who recites that we are all equal before God, that we are all children of God. The child must be shown again and again how this applies to his daily life, how it is the very soul of just government. He must be shown how difficult it is to be Christian in fact, and made to apply the principle of individual dignity and worth in his dealings with his fellows, and in his study of government and society.

The Poison of Hatred

Especially important at this moment of total war is the teacher's responsibility for preventing the degeneration of the mind

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and spirit which comes from the onslaught of concentrated hatred. It is with melancholy that we recall how our minds succumbed before the ravages of total war in 1917 and 1918. We know from individual experience that there is a great temptation to crush by force anyone who criticizes and who does not run with the pack. We should remember how we embarked on a hysterical witch hunt in 1917 and 1918 to suppress all criticism. The war upon our minds is now again proceeding with full force and fury. Make no mistake about it, every one of us is in total war up to the limit in our mind and spirits, and we must fight for our own minds and for those of the children under our direction.

To be a Christian in one's mind and spirit is difficult enough in ordinary times, but when the dehumanizing influences of hatred and brutality are encouraged as virtues, then the fight tries our souls to the limit. Yet, anyone who accepts hatred, brutality, and intolerance into his heart has become in his heart a totalitarian, and has surrendered cravenly to the enemy we are fighting. Our mental and spiritual total war is a war against hatred, and we must learn to hate hatred, not to welcome it into our hearts in the name of suppressing it. We are fighting for a better world and a more secure and stable peace, and we must say and do everything to make this more likely, but we must say nothing and do nothing to make this ideal less likely. We here at home will be stabbing in the back our men who risk their lives that we may have a new chance for a better world if we become totalitarians in our hearts, if we run with the pack, and succumb to hatred and brutality. We shall have basely betrayed these men here at home, and made it impossible to attain what they fight for in the field. Teachers in Catholic schools, especially, have a solemn duty to continue to teach Christianity and hope of a better world; we must teach those under our guidance to cling grimly to their hatred of hatred in the face of devastating fire upon their minds. To do this will require a tremendous amount of patience and moral courage, but we must carry our part of the fight. If we permit ourselves and those under our guidance to become filled with hatred and brutality toward men, we shall have failed to be Christians and men of good will, and we shall have failed to teach the spirit of democracy and Christianity. Totalitarianism stalks our minds and the immature minds of those we must guide; we must win the fight against it.

Pray for All Soldiers

When a child whose older brother is in the armed forces comes to school full of hatred against the unfortunate and misguided people whom we fight, we must make that child see that he stabs his brother in the back by accepting into his heart the horrible thing his brother fights

in the field. We must make such a child see that he has a fight to fight and win in order to back up his brother, and to help that brother make a better world. We must pray for all soldiers everywhere who fall in battle. We must show children and adolescents that they must be Christians as well as recite the Catechism, and convince them that they will be losing their part of the fight if they take the line of least resistance and lose their power to think by accepting hysterical hatred, intolerance, and brutality into their lives. We must put into them the will to fight for Christianity and democracy now in a moment of crisis, or we shall not have taught them either Christianity or democracy.

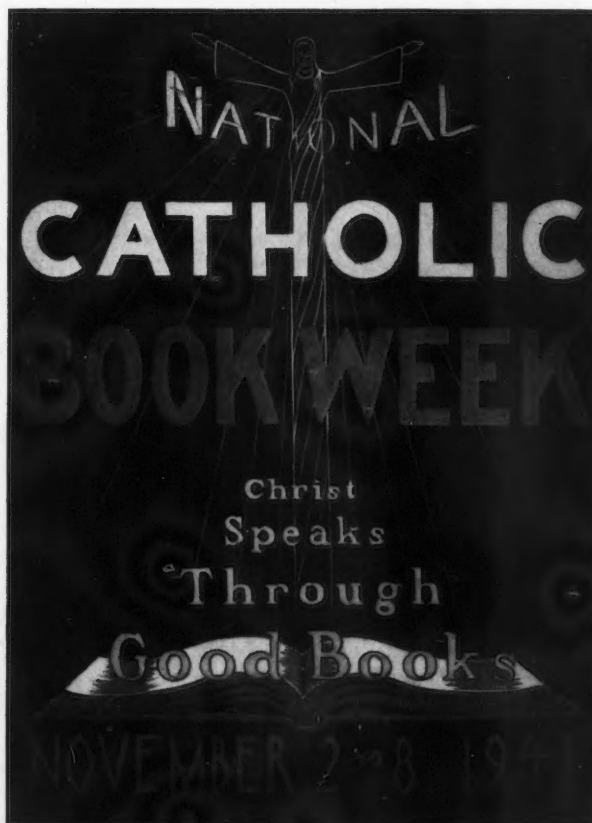
Teach Christianity Well

In a word, teaching democracy in Catholic schools consists simply in teaching Christianity well, teaching Catholicity in the fullest sense of the word, and not a mere sectarianism. If we do our job well in teaching Catholic Christianity, we shall have taught democracy far better than we could do so by requiring a rote memorization without understanding of the words of

the Declaration of Independence. We have our fight to make, and we must make it for a better world, a more secure and stable world, a more peaceful world — along with our men in the field. Our responsibility is awful; the challenge to our moral courage and our Christianity is great, but we must meet the challenge and win. We cannot contemplate failure, for failure means utter disaster to ourselves and to the generation in our hands.

A Hatred of Hatred

This brief note on our job of teaching democracy and Christianity in wartime is meant to stimulate some discussion of the practical problem involved. It is hoped that many will ponder the practical aspects of the problem and submit their suggestions for the benefit of other teachers. Let us remember that while it is true that we cannot win this total war without hatred, that hatred must be a determined hatred of hatred itself, not a brutal, bestial hatred of men. If we lose our hatred of hatred, there shall be no peace. Shall our children become totalitarians, or Christian democrats? The issue is in our hands now.



This Poster by Lawrence Toschik, Messmer High School, Milwaukee, Wis., Won Second Prize in the High School Division of the Diocesan Contest.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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Academic Success and Success in Life

There is an interesting study in the annual report of the Carnegie Foundation for the Advancement of Teaching on the relationship of academic success and success in life as measured by salaries and promotion. One thousand two hundred and twenty-seven male alumni graduated 10 years ago from Pennsylvania colleges and took at the time a 12-hour examination covering nearly the entire range of the liberal-arts studies. The subsequent records of these students were analyzed in the light of their academic achievements as shown in these tests. The results of the analysis is thus stated by Dr. Learned:

It is fairly clear that the average "grade" in college, or at least an examination index of mastered knowledge, is usually a factor of some importance in predicting a student's success, but it is obvious too that with this measure alone one often fails to penetrate to the real explanation of a student's power or weakness. To be significant the measure of a student's knowledge must be considered in the setting of his moral and emotional qualities, and in the light of his dominant attitudes; it must be supplemented with an estimate of his skill in arriving at fruitful insights and of his willingness to respect and pursue them.

This is merely another indication of a well-recognized principle that the student is not only a mind. In a rather famous analysis in his *Psychology of Character*, Dr. Allers says that an individual lives simultaneously in four realms of being: as a part of organic nature; as a mind; a part of the individual world, as a member of a community; and as a member of the Mystical Body of Christ. Individuals must always be looked at from all four points of view. That will help us to keep in mind the very great importance of his moral and emotional qualities and his dominant attitudes as well as his academic achievement. — E. A. F.

Training Rural Youth

"No youth," says Monsignor Luigi G. Ligutti quoting the *Manifesto on Rural Life* in an article in the CATHOLIC SCHOOL JOURNAL, "No youth should leave the farm without a reasonable understanding of what he is leaving and to what he is going." Too often the movement toward the city from the country is based on a no reasonable understanding of what youth is leaving or going to. The mirage of "easy money" and "big money," of riotous Saturday evenings, of great careers against a present routine, draws youth cityward. The problem of rural education is to give to all youth a real understanding of both rural and urban life. The youth who leaves the farm and rural life because of the phosphorescent mirage of the city does not really understand what he is leaving. He is impressed by its present difficulties, disappointments, and the things he has done over and over a hundred or a thousand times. He does not see, nor can he appreciate the difficulties, disappointments, and deadening routine of city life. For him it is an escape. It is probably the escape often of going from the frying pan into the fire. He understands nothing of the meaning of what Liberty Bailey calls, Holy Earth. He does not see that in the country, too, there is need for political, social, and cultural leadership. He does not see how the city and urban populations are dependent on the country. He does not see that science is also at the bottom of agricultural production. He has not learned the lessons of agricultural cooperation with its democratic and democratizing "one man, one vote." He has not learned the great lessons of Denmark, Belgium, Ireland, and Australia. These are some of the things that rural education must give to every youth that comes within its influence.

In the new conceptions of regionalism growing out of the great work of Geddes in Edinburgh we have a whole series of concepts, social, economic, and educational, which both rural and urban education must use if they would promote understanding, by both rural and urban youth who are "on the move," of what they are leaving and what they are heading into.

Rural youth needs a more realistic conception of urban life than he gets from his "high fling" on Saturday night in the village, the glamour of the movies, or the white lights of the lesser or greater Broadway. He must be taught its pressures and its tensions and its casualties. More particularly must the farm girls understand this. The mutual interdependence that regionalism teaches will help immensely in giving a balanced view which is essential.

Let us by all means, as the *Manifesto on Rural Life* suggests, give youth — particularly rural youth a reasonable understanding of what they are leaving and what they are going to. — E. A. F.

THE LEAST BRETHREN

Some who see a real social value in the education of children with high I.G.'s seriously question the value of spending much time on educating children in the low ability group. What a fallacy! Our failure to help this group causes the minds of these children to be filled with feelings of injustice, bitterness, and insecurity without compensating factors in their emotional life. — Rev. Edmund J. Goebel, Ph.D.

The Dramatic Instinct and Action

Sister M. Edwin, S.H.N.

THE dramatic instinct! What child is there who does not, in some degree, possess it? Drama is one of the most natural things in a child's life. Not all children sing. They may be taught to "hold a tune" as we say; but many, after years of training, cannot even do that. The dramatic impulse, however, the idea of action, of imitation, seems common almost to the youngest. You clap your hands and laugh; the baby on its mother's knee tries to do the same. The mother hides from her baby (to cause it to look for her) and before the game is well begun the babe is hiding and shouting with glee as she finds out his secret dwelling! The child of but a few months, especially if he possesses "a temper" or wants attention, will throw his spoon to the floor, or wave it dramatically, and before long will strut his way through life, especially if there is a policeman on the block.

As children we were sent up to the sodality hall in our school (on the register of which I had but just been enrolled) to await our going into church. The stage caught my eye, and I wanted to know what those girls were doing there. I was told that they were going to have a play about Fabiola, and that they were "rehearsing." I was very young, and I had never heard the word before, but I soon found out. It was the scene where the slaves begin to dress Fabiola. The other children walked out at the signal, but for me, "the play was the thing." I could not stir a foot. I sat down right there in the big hall, and missed nothing on the stage. I had never seen a play before, but here was fascination. I was wounded by the arrow, forevermore! I was play struck, and every chance I got I wended my way toward that hall until Fabiola was ultimately produced, and won great applause. Child as I was, I was conscious of the poor acting of one of my friends, and never had the same respect for her after that. I was disgusted that she could not lift her hand properly and say just four words. I felt like going right up to that stage, and showing her how it should be done! Shades of future dramatic action! But, strange to say, I kept away when parts were given out. I was too shy, too conscious of myself. Later, however, I overcame some of that reluctance, and appeared in several little parts.

Once, in "Abraham's Sacrifice," I was the angel, appointed to appear at the proper moment to stay the hand of Abraham. They had put over my shoulders great white wings, so large, in fact, that I could not get through the door leading onto the stage. There I stood, in all my glory, and unable to move a step. My guardian angel surely must have whispered to me, for I coolly put back the wide wings until they joined behind my back, and then floated on, just in time to rescue the terrified Isaac from the long-suspended knife!

But the joy of it once it was done! and the delight of talking over it afterward!

We were only "Holy Angels" at that time, but we were always allowed to go to the "Big Hall" to witness the rehearsals of "The Children of Mary." With what rapture we listened to the Drama "Life," as the young girl knelt before her mother on setting out into the wide world. "My child, two paths lie before you: which will you choose?" Or the nobility of Ruth in response to her mother-in-law, Naomi's "Return, Return!"

Entreat me not to leave thee, nor to return from following after thee,
For whither thou goest I will go, and whither thou lodgest I will lodge;
Whither thou diest will I die, and there will I be buried!

Entreat me not to leave thee! Entreat me not to leave thee!

Entreat me not! Entreat . . . me . . . not! . . .

The singing and action always produced a marvelous ecstasy and satisfaction in my nature and I know that the same effect was produced in others. I have heard women, who saw those plays and heard those voices at that time, recall the very words of that scene, and sing this aria, more than 20 years after, in deepest appreciation of the work of the Sisters.

"Suffer the little ones to come . . . and forbid them not," One had said. It is a sad thing when one is not able to permit a little child to partake of its inheritance and enjoy through life the happy memories of days spent in the noble work of setting forth excellent things. Again, some teachers seem fearful about beginning. They send for catalogs, yet are still undecided. It is Christmas; you have, seemingly, a good play before you, well recommended, easily staged, written by a competent person. I would say to you: "Fear not. Begin!" Even as a poet once said:

Greatly begin: though thou hast time
But for a line, be that sublime:
Not failure but low aim is crime.

Once, when I undertook to put some of the little children of the school "through their paces" in a little dance for the rounding out of a play, I could not but notice the excess of delight of these dear children. After their lunch, they might see me at a distance, and to my surprise, fairly rushed at me, dancing, in anticipation of the exercise in store for them. I could not take them every day, and then only for about half an hour, until the bell rang for afternoon session. "Sister, are you going to take us today? Oh, please, please!" with hands joined in supplication. Sometimes, these demonstrations took place in the street in front of the school. "Sister, when are you going to dance?" one little mite would call out some yards ahead of me, while passers-by might turn to see what effect such language might have on my dignity. My face,

no doubt, had on its broadest smile, for I knew what it all meant to them.

"Perhaps today," I might answer, and they would wait, as that might mean after school: but, "Perhaps, now"; would bring a shout: and then how they would scamper, to call to the others, and run ahead of me. It meant work for them, but oh! the delight that they got out of it, as they whirled, or rounded in a right- and left-hand ring! Surely, such innocent fun should be part of their early days and their memories after. I am always glad that I never had the heart to resist their childish pleadings; and even though it meant long hours, sometimes, I must say that I was as happy as they were. I found out, too, that children, even small children, can do much when one loves them and shows pleasure in their efforts.

The magic of this was demonstrated when in one of our schools where I had been a postulant, and was back as a "White Veil" and the children thought that they knew me very well, the girls of the fourth and fifth grades asked me to teach them a poem to act out. They were a set of very bright youngsters, and I was seized with the desire of finding out what they could do. When, afterward, I told some of the Sisters in what I had started them, they laughed. "Do you really think that they will respond to all the passion and determination evinced in that recitation?" In the long run the girls proved my theory: That with faith in children—or big people, for that matter—one can accomplish the seemingly impossible. They carried off the honors at the last; and it had been a deep joy to teach them. With no consciousness, only happy to respond to my suggestions, and loving the drama (when it had been explained), they expressed the scenes, I might say, perfectly. Their action was superb throughout. The narrative was a spirited Norwegian episode, in which a proud young girl had been derided and scorned by the girls of the village, but especially by the young men, for her failure to win in a race. Later, the dam breaks and a child's life is in danger; and while, because of certain conditions, the men are powerless to use their strength, she, with instant agility, effects the rescue of the child. When her life, which is despaired of, is saved, the joy of the people is somewhat of a climax. The children carried their audience with them and words of the highest praise met the action of these little women.

From my several years' experience with students, I find that they respond so readily to earnest effort that we really deserve no merit in their training. But there is one thing that brings us merit, and, I trust, a reward from heaven. When we push aside our indolence, or our precious half hours of leisure—for no real teacher has many hours of leisure—and give ourselves over to this duty,

when we set before these growing girls and boys nobility, holiness, endurance, and courage, then we have preached our sermon, and won our audience, and, more than that, we have pleased God.

Catholic Action is calling us today to present works wherein the lives of saintly characters appeal to men and women and children, and show the ways of virtue and truth. Can we not take these plays and spend some time with the children ever ready with voice and heart and soul for them? We haven't the time during the term; we have a play at Christmas, you know, and that must suffice. Is it in honor of the Birth of the Saviour? Well, sometimes, it is to raise money for the pastor, or to get something for the school. That reason "to make money" is truly the lowest reason; yet it must be considered when one reflects that parochial schools still must support themselves, and it is a very good reason, therefore. Then, why not at other times give a play for the love of God solely? In Lent, for instance, could we not put on "The Upper Room," or "The Robe of Christ," the story of the cross, or the triumph of our Hero, Christ? The marvelous scheme of our Redemption has many phases, and many playwrights have set forth their best efforts to show the grandeur of these momentous events.

If you cannot create, pass on the work of another with ardor and helpful word. The time is the early spring, and nearing the day

of "the great and glorious St. Patrick," whom the whole world honors; or, greater and more glorious still, the day of the coming of the angel to our Lady, when the Lord God of Hosts sends the first news to earth of the coming of the Incarnate Word, the Son of the Most High! Again, "it is the Month of Mary," when she shows her blest loveliness to the delicate little Bernadette, and whispers to her secrets of eternity and of love. Has the Crib of the God-made-Man no charm for us—the starlit night, the mother bending over her Babe, the hastening of the shepherds, the advent of the kings, the songs of the angels? Let us set the feast before those of the earth that they may have a glimpse of heaven. Let us not shirk our responsibilities, and say: "I have not much talent for this sort of work; or, it is so irksome to teach those students to walk properly, to stand, to act well." If, however, really loving the task, you, in your humility groan and say, "I cannot undertake that play because of my inefficiency," do not pause there. If having the desire to do, to create, or to interpret the words of others, or to direct unto good, you allow lassitude or a dread of failure to assail you, these words of the Master will spur you on: "What you have done to the least of these my little ones, you have done unto Me."

What thou canst do or dream thou canst, begin it;

Action has genius, power, and magic in it.

A Discussion on Success

A Sister of Notre Dame, Cleveland, Ohio

MISS A [chairman]: Whenever the idea of success comes to my mind, I recall an amusing incident someone related to me. It happened at a social gathering, I think. A lady who seemed to be convinced that she was a success, said with much assurance, "I am a self-made woman." A gentleman standing near said quietly, "It is very kind of you, Madam, to take the responsibility upon your own shoulders."

The idea of success looms large in the world. Everyone wants to make success; but not all agree on the meaning of the word. To very many people, success means just one thing—getting into the monied class. To others it means getting into the exclusive circles of high society. To a young writer it means finding a publisher for her works, and so on.

I often wondered if this *is* success in the right meaning of the word. I don't think that many of us here would agree that it is. Our ambitions are laid out on the larger plan. We want the worth-while things of life. We want the things that count in the end.

The success we are looking for must have more substance in it. We have no mind to spend ourselves for years that someday some rich dowager in her box may simper to her neighbor, "Isn't she adorable." We don't intend to struggle through the years that some

day the "gentlemen of the press" may run after us with their cameras. We do not see success from that angle. We have long-range views on the subject.

Most of us have seen and heard too much about celebrities whose names appear in the papers with their pictures to be impressed with this form of success. They *did* succeed along some line, but they made failure in their most important enterprise—their married life. Some of us perhaps recall that during the past year a university president refused to accept as a professor in his school a well-known writer, a woman who remarried after divorce. The president remarked, "How can she expect to help young people make a success of their lives when she failed in her most consequential undertaking?"

Someone was telling me recently that within the past 20 years, more than 20 Hollywood "stars" had committed self-destruction. With all the fame they had achieved, with an endless series of "thrills," they found life not worth living. They had pleasure but not happiness. They had the trinkets of life but not its rich values. They struggled and bled in order to reach an eminence before the world and then they threw themselves from it to their death. Who even remembers their names?

On any day of the year, one can see driving

through the streets the queens of social life with a liveried chauffeur at the wheel and a pedigreed dog in their arms. Their highest ambition is to be admired and envied. *And are we asked to regard their lives as a success?* That would be an affront to human intelligence. No! Everyone of us here will say that these people are failures. And we all know the reason why. They fail to live for the purpose for which they were created. They failed to develop their intelligence to comprehend the divine. They failed to develop their will power to do their duty in life. They failed to keep the mastery of their own life. They are the sport of their disordered emotions. Why are they living? What is the *why* and the *wherefore* of all their striving? *It is to unveil a statue of themselves before the world.* And the ceremony of unveiling is not very convincing to thoughtful people.

This is the negative side of the subject. Miss B has some fine ideas on the positive side.

MISS B: I don't know whether my ideas are fine or not, but I *do* like to think of success in its positive aspects. Many of us have been reading *Sorrow Built a Bridge*, by Katherine Burton. Rose Hawthorne Lathrop did not find social success satisfying to her soul, so she exchanged her cultured surroundings for the slums of New York. In caring for neglected cancer patients for the love of Christ, she found life worth while. She died tired and broken in body but completely satisfied and vigorous in heart and soul. Down through the years, thousands of sufferers in cancer hospitals bless her memory. I believe we all agree that Rose Hawthorne made a grand success of her life.

And haven't we all thrilled to the life of Ann Elisabeth Seton? She tasted all the pleasures and privileges of the rich and found them wanting. She went into humble quarters on a poor street in Baltimore and started on a career of usefulness in Catholic education that made a glorious success of her own life and aided countless others to the same end.

We are told that the late Frances Cabrini was a delicate girl of 20 when she started her great lifework. She wanted to save the faith and virtue of poor Italian girls and women. Last year her name was inscribed in the immortal registers of the Blessed. I think she was the first naturalized American woman to be raised to the altars. Ann Elisabeth Seton will be the first native American woman thus to be honored.

The life of Mrs. Sherman should be more generally known. Coming from a home of culture and wealth, Ellen Ewing married Tecumseh Sherman, who became general in chief of the union armies during the Civil War. He had a fine character but was a poor businessman. There were years of their married life when they had only the necessities. Then there were other trials: two of their eight children died, the General was misunderstood and slandered and demoted. Through all this suffering, Mrs. Sherman was the moral support of her husband and family. She got the strength in prayer and daily Mass.

In later years when the General was rein-

stated as head of the army, and his wife was among the first ladies of the land in Washington. Mrs. Sherman not only entertained the elite of society in the United States and Europe but she also claimed the privilege of washing the altar linens of her parish church. That honor she reserved for herself. In the last years of her life, she had the joy of seeing her Jesuit son raised to the honor of the altar as priest. Father Sherman died in Cincinnati about four years ago. Don't we all unite in saying that Mrs. Sherman must be counted among life's successes?

Then there was Cardinal Vaughan's mother who reared thirteen children in very modest home surroundings. Six of her sons and five of her daughters entered the consecrated service of God. Her two remaining children married and carried on the high tradition of their own Catholic family life. These 13 children went out into the world to spread the principles of Christian living. Father Gillis would say that Mrs. Vaughan was a greater asset to England than any of her statesmen, politicians, or war lords.

One modern writer says about great women in the Church (quotation): "These great women not only improved the world in which they lived, they also found complete self-realization in the work they accomplished. Their character was ennobled and their personality was enriched by the heroic self-sacrifice they practiced. Their will was tempered to steel by courageously doing the hard things of life. They were masters of their own life because they allowed no human weakness to interfere with their liberty. No selfishness, or self-pity, no fear of human opinion could prevent them from doing what they knew they ought to do. They were women of high moral power, women of great spiritual leadership. The success they made of their lives is recorded not only in the annals of time but in the registers of eternity" (end of quotation).

Miss X: Miss A may I ask a question? Just what is meant by self-realization?

Miss A: I think Miss C could answer that question very well. She has been reading one of Dr. Furfey's fine books in which he treats of the subject.

Miss C: According to Dr. Furfey, self-realization means the full development of all the powers we possess. On the natural level we have a body with senses, health, strength, etc., plus a soul with intelligence and free will. On the supernatural level we possess, or may acquire, sanctifying grace which brings with it the Gifts of the Holy Ghost and the seed of the theological and moral virtues. This sanctifying grace is an energy, a spiritual vitality, which makes our intelligence capable of understanding facts that are above the natural. It gives added power to our will so that we can aspire to divine happiness.

Now if we develop all these powers we come to self-realization, Dr. Furfey says. We are high-type human beings. We are fine specimens of the human race. The more fully we unfold our powers, the more complete will be our self-fulfillment and the more complete the success which we make of our lives. So far

Dr. Furfey. I shall try to give an example to clarify the idea.

A girl cultivates the talents she has received for certain studies, she strengthens her body by exercise, she develops her will power by habitually doing what she knows she ought to do, and above this, she uses her intelligence on the high level of supernatural truth to learn always more about the divine. I think that girl is on the high road to self-realization and consequently to a high degree of success in life.

Miss D: Miss C, I think that is inspiring. Now I would like to ask: If some one were to develop her faculties on the natural level only and won fame in the world, could she be considered a success?

Miss C: I would say no, certainly not. Will someone else give us an expression?

Miss E: I look at it in this way: Her natural faculties are the lower powers in her life. If she develops only these and allows her higher powers to atrophy, she is not a self-realized person. She is less than half developed. She is a dwarfed human being.

Miss D: I can understand that. It seems so reasonable. And yet, there are many people in the world who are only half developed, or less, who still claim they are a success.

Miss E: Yes, there are such persons. But, really, their *claim* to success does not *make* them that. They *are* and *remain* half-finished pictures, unless they develop the divine in themselves. That's how I see it.

Miss D: I believe we must all agree with you there, Miss E.

Miss E: Now I would like to suggest a question: Should a woman be considered a success who rears a family of children in poverty, provided she trains them to become good Christians and useful citizens?

Miss F: I believe every one of us would answer, Certainly! Absolutely! She developed herself and her children on both levels. I say she is a complete success. That takes in all the good Christian fathers and mothers. What would the world do without them? I write them all high on the registers of successful people.

Miss A: I believe all sane minds in the world say O.K. to that, Miss F.

Miss G: My question runs along a different line: Can anyone make success in life who has not much talent for learning?

Miss A: Who will answer that question for us?

Miss H: It seems to me, she can make very notable success. On the natural level there are ever so many necessary and useful occupations that do not require book knowledge, but they do require sound sense and much unselfishness. On the higher level, I mean the plane of the supernatural, much learning is not necessary either, we are told. Prayer brings light from the Holy Spirit which more than compensates for the lack of book knowledge, and prayer brings power to the will to conquer every obstacle to moral excellence.

Think of the "oldest daughters" in homes bereaved of the mother, who with very little schooling were able to do all the necessary and useful things that keep a family together

and happy, and prepare the children for a useful life. Who would not rate such daughters high in the scale of success? Think of the nursemaids and housemaids who by their efficiency and virtue were a power for good in the homes they serve. And think of the salesladies, stenographers, etc., who by their presence alone keep their surroundings clean and fine in an ethical sense. To my mind, all these girls are living a very successful life.

Miss A: That was a very fine answer, Miss H, and very convincing. Miss I, you look as if you had a question.

Miss I: Yes, I have, Miss A. It is this: Can any one who is physically handicapped in a serious way do anything worth while in life?

Miss J: May I answer that question, please? Right now, over in Michigan, I believe, there is a young man, an alumnus of the University of Notre Dame, who broke his spine 13 years ago. He has been in a lying posture ever since and is making his life just as worth while as if he were well. On the natural level, he has learned the business of insurance salesmanship. He has a specially constructed typewriter for his use and is economically independent.

But his really great success is coming on a higher level: He is unfolding spiritual powers which not many businessmen acquire. Bishop O'Hara paid him a farewell visit before he went to New York. After the visit, he remarked to his companion priests that this man was an inspiration to the students of the university, and that he was giving the world a lesson in supernatural faith which it needed very badly. According to my mind, this invalid is one of our land's notable successes.

Miss A: I don't know of anyone who would disagree with you there, Miss J.

Miss K: I have heard of an invalid who is not even able to use his hands. He is a complete paralytic. He was interested in the building of a charitable institution. Since he was unable to do anything in a material way, he decided to pray and suffer for its success. It succeeded beyond everyone's expectations and no one doubted the cause. It was the patient sufferer on his hospital bed who brought down the blessing of God on the institution, people said. Such persons must surely be counted successful, it seems to me.

Miss B: And their number is not small, judging from what we read in spiritual books.

Miss L: Supposing one would make failure on the higher plane—live an un-Christian life, etc. Is there any chance for him?

Miss A: Who will answer this question?

Miss M: If you mean that he passes out of this world unrepentant, in other words, dies without sanctifying grace, we are taught, that there is no further chance for him. He is, and remains forever an *absolute* failure, because he missed the end for which he was created.

But if you wish to know whether in life he can still build up a new way of living, the answer is according to our religion books, Yes, he can. Many of the saints have done that. St. Augustine, one of the great Fathers of the Church, was as reckless a youth as one

could find. His mother Monica prayed for him for 20 years. He was converted and rebuilt his life along higher lines. He is counted among the greatest scientists and philosophers of his age and he is among the greatest saints of God.

Miss N: That brings out the idea that there can be real success on both levels, at the same time. I mean, that one can be a great figure before the world and a saint at the same time.

Miss O: That becomes evident, it seems. Think of St. Thomas Aquinas. Why, even atheists admit that he was one of the greatest geniuses the human race produced. It might interest you to know that President Hutchins of Chicago University has made the reading of St. Thomas Aquinas' books a requirement for honor students. He ordered 20 copies of one of the saint's works to be placed in the university library. So then, great fame and great sanctity do not exclude each other. But we do not have to go so far back as Thomas Aquinas to realize that. Every century has produced saints who were also great scholars. Then we have also the lesser lights; and we have also contemporaries who are on a fair way to make outstanding success on both levels of human achievement. Every month, the *Queen's Work* has a write-up on one of our present-day celebrities who is also a high-type Catholic—athletic stars, stage and screen stars, professional radio performers, scientists, writers, any field you wish to mention. And then, think of Dorothy Day and the Baroness. Both of them are regarded as great woman leaders of the times and they walk on the high levels of heroic virtue. They possess the rich values of life in abundance, as some one said, so they can afford to pass up its trinkets.

Miss A: They are certainly realizing their powers on both levels.

Miss A: Miss P, I think I see an idea on your brow. Wont you share it with us?

Miss P: I was just thinking of an instance that shows how stunted in intelligence people are who cannot understand supernatural truth. It occurred in a midwestern university. A certain professor, a Ph.D., was asked to give a definition of prayer. This is what he gave (quotation I copied it because I knew I could never remember it): "Prayer is the development of the technique of communication in order to establish closer relations with the activities of the Cosmos."

[All laugh heartily.]

Miss E: Poor man! I wonder if he got what he prayed for after establishing closer relations with the activities of the Cosmos?

[All laugh.]

Miss F: He probably decided he had not developed his technique of communication well enough.

[All laugh.]

Miss G: A Catholic child from an elementary school would have answered the question on prayer with, "Prayer means speaking to God."

Miss A: Yes. A child in the primaries would have done that . . . But now, our allotted time for this discussion is up and we shall have to close.

To sum up: There can be no genuine success on the natural level only. We are dwarfed human beings, half-finished pictures, unless we unfold the divine in our lives. We must enrich our minds with divine truth and ennoble our hearts with divine goodness. Thus we shall unfold in our lives, in our personalities, a likeness to the Divine-Human Leader, Christ our Lord. This is *success on the highest level*.

A Treasury for the Speech Choir

Sister Leo Gonzaga, S.C.L.

THE 1914-18 World War dated many important movements, brought with it numerous inventions, and uncovered endless possibilities, even though it did leave in its wake havoc and destruction. Yet in spite of its horrors, the war exposed the actual level of education and the alarming extent of illiteracy; it preached the necessity for culture, unity, sociability, and the proper employment of leisure time. One of these postwar movements was *choral* or *choric* speaking. It has been introduced—but only introduced—into the United States, writes Agnes Curren Hamm.¹ As an organized vocal activity it dates from early Greek drama, 500 years before Christ. "To find exactly the right kind of material for choral speaking is not easy," states Marjorie Gullan,² "but we shall be greatly helped in our choice if we remember that we are not so much using a new form of expression as re-creating a very old one." Now every teacher in parochial schools can rejoice for she must realize that she possesses the "Golden Treasury" of selections for the most effective choral speaking. In all Catholic

schools—not only in the elementary schools but in the high schools and colleges, classes and assemblies are begun with prayer. So accustomed do the teachers become to the monotonous, routine, and too often disrespectful recitation of prayers in the classroom that it often requires the observation of a casual visitor to rouse them to the fact that they are missing the greatest opportunity for and possibility of introducing choral speaking, and that at the same time they are shirking or shifting a grave responsibility.

The perfect rendition of *vocal* prayer must be the aim of the teacher. . . . With meticulous care we train a child that is to deliver an address or recitation in public. Should we be less anxious for perfection when the address is to be made to God before the Court of Heaven?

The remedy lies mainly but not wholly with the teachers of primary grades. It is drill, constant drill not only on the elementary sounds, but also on the phrases that roll all too glibly off the tongue to the detriment of our beautiful English.³

¹Selections for Choral Speaking, p. 7.

²Choral Speaking, p. 13.

None of this is new to the parochial school teacher, and yet there seems to be no improvement. Every class is an almost ideal unit for the speech choir. Less than 15 is considered undesirable; 20 is an ideal number. A speech choir has been defined as a group of balanced voices speaking verse, or any other rhythmic literature. With even the slightest advertence to the phrasing of the prayers that are four times daily, and even hourly recited in a classroom, one is convinced that the prayers are rhythmic; even the poorest translations lend themselves to group speaking. This unison speaking is the fifth in the list of the types of choral speaking, and is also the most difficult. The other four: refrain; two-part speaking, or "the line-a-side"; the line-a-child, and the part arrangement are all interesting and in practice are not new to either the pupils or the teachers in Catholic schools, even though these titles may be.

Unison speaking presupposes an agreement in belief, in the interpretation of the selection to be spoken; and when each member of the group agrees upon the interpretation of the words, then the identity of phrasing should inevitably follow.

If one stops for a moment to consider the structure of the litany, for example, he realizes that its recitation is definitely choral speaking of the refrain or antiphonal type. As all making the responses profess the same beliefs, surely their interpretation of the words should be the same, so the refrain *PRÁY* för üs; häve *MÉRcy* ön üs, should have the same rhythm and emphasis.

Before a conductor or director of a speech choir permits her group to speak in unison, she builds her approach carefully to the selection to be used. She explains the situation in which the words were spoken, she introduces the speaker, and explains his message. If the teacher would meticulously do this for her class before she permits them to "recite" the most perfect of all prayers, she undoubtedly would achieve results entirely different from those to which she has been accustomed. Americans are becoming more and more speech conscious. School administrators throughout the country have been vitally concerned with the problem of speech in the schools. The radio, too, has aroused a new interest in the kind of speech that is being used by Americans all. Thousands were thrilled and awed as, some months ago, they listened to the Rosary College Verse Speaking Choir broadcasting the most beautiful of selections: the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, in exquisite repetition.

If any group of children is helped by their teacher to visualize the circumstances under which Christ taught His disciples to pray, they will only too willingly attempt to emulate the reverence, the pleading, the perfection of the phrases that came from the lips of the God-man:

Ö-Ûr Fä-ther; //

Who ÄRT in héav-én; //

HÄI-lowd BE Thy Name; //

Thy kiNG-DOM COME; //

Thy WÍLL be done on earth as it is in heav-en //

GÍVE us this day, O-Ûr daily bread; //

And FORGíve us our trës-pässës // as we

³Fervorinos from the Lips of the Master, 1939.

FORgive those who *trēs-pāss* against us; //

And LEAD us not into temptā-tion; //

but DELÍVER ūs from EVIL. // Āmēn.

Our Father . . .

Ōūr, pronounced *ow-ūr*, two syllables, giving full quantity and quality to the two open vowels *o* and *u*, not one brief syllable identical in sound with *are*.

FĀ-ther, with a prolongation of the Italian *A* and an assurance that the pupils are enunciating the *th*.

Who ART in heaven . . .

the verb *art* prolonged and thereby emphasized; *hēav-ĒN* (not *Un* so that the word becomes *hēvun*).

Hallowed BE thy Name . . .

This is the most corrupted and mutilated petition in the wonderful prayer, though it should be the most ardent and glorifying. The first word is *hal-lowed* (the *A* as in *at*) meaning made holy, praised, or blessed, not *hollowed* with all the unpleasant and derogatory connotation the word carries with it.

Thy kiNG-Dom COME . . .

Place the emphasis on the verb *come*. Pause long enough to allow the pupils to sound the *ng* before attempting the *d* of the second syllable of *kingdom*.

Thy WILL be done on earth as it is in heav-En . . .

Emphasize the noun *will*, prolonging it sufficiently to feel the liquid sounds of the *ll*. The rest of the phrase should be taken lightly and the voice should carry through the following clause, *as it is in heaven*. The participle *done* should receive a slight emphasis but the auxiliary *be* should, under no circumstances, be stressed.

GIVE us this day, our daily bread . . .

In verse this would be considered a "headless" line. The stress both by accent and prolongation should be on the verb *GIVE*. The rest of the petition can be lightened; a slight pause after *day* enables the voice to carry comfortably to the end of the sentence.

and fOrgive us our tres-passes as we fOr-give those who tres-pass against us . . .

In this petition the conductor should be careful to have the pupils enunciate the *o*, but place the emphasis on the verb where it belongs, on *give*. Lighten on *us our* and expect then the emphasis on *tres-* so that naturally the voice will lighten on *pass-es* (being careful to obscure the *a*). In the following clause the same speaking of the word *forgive* should be observed; and similarly the accent on *tres-* with a distinct lightening on *pass against us*. Note the *a* in trespass is not short, but it is obscure as in the word *final*.

and LEAD us not into temp-ta-tion . . .

Accent the verb *lead*; then aim to focus the stress on *temp*; lightening the voice again for *ta-tion*;

but deliver us from evil.

All the initial conjunctions must be lightly touched by the voice. Here place emphasis on the verb *deliver* and a secondary accent on *evil*.

A-MEN . . .

Like the bow poised in the hand of the violinist; like the hands held sustainingly over the keys as the musician completes the rendition of an exquisite selection, so should the voice finish the prayer. After the period following the word *evil*, there should be a distinct pause. Then the conclusion *A-men*, clear, distinct, definite, and conclusive. (Some children

like to feel in the *Amen* the definiteness of the words *I mean it!* It has been observed that when the pupils say *Amen* (to them *I mean it!*) they really say the word with that finality.

In addition to the phrasing of the prayers, pupils can be taught to put reverence and pleading into their voices; to speak with a beautiful and effective cadence, and to realize that they can beautifully orchestrate their voices. This soon eliminates any desire to lead, to "run away with" phrases, etc.

All are aware of the fact that vocal prayer, as such, is too frequently relegated to the days of childhood. Adults find it impossible even to answer the prayers after a low Mass because they cannot adjust their voices to those of the children who have acquired a nasal, artificial enunciation and phrasing. As Elizabeth Jordan so aptly phrased it, any prayers said in unison too often become a mere "word-swallowing contest." "The words of those prayers are so beautiful, why do they rush through them like that?" inquired an earnest non-Catholic who had listened to some such "contests."

Would this be possible if the teachers took time out to drill on the elementary sounds; to teach the natural accents that occur if one knows parts of speech; to teach the exquisite cadences of prayer?

There is always an unfortunate tendency even for instructors in speech, and others who should know better, to become artificial pietistic, and annoying as soon as they attempt to pray aloud. Agnes Curren Hamm⁴ warns the director against this.

When interpreting the Bible a happy medium must be struck. Avoid what has been termed, with apologies to the clergy, "the clerical tone," and the chatty tone. Try to approach perfection between the two. The first is full, resonant, and spiritual, but is monotonous and tends to lull one to sleep. . . . The aim should be to produce the effect of spontaneous, flexible, vivid speech suited to the delivery of highly imaginative or passionate language.

Surely the words of the *Lord's Prayer* are weighted with emotion especially if those reciting it, have prepared themselves for prayer. It is well worth the second it requires for a class to stand for that silent interval before making the Sign of the Cross which prefaces the vocal prayer. For that interval all should visualize the majestic ideal Teacher as He responds to the request of His pupils, "Lord, teach us to pray," and hear again those words as they are brought vibrantly through the ages to a progressive and ultramodern classroom: "When you pray, say 'Our Father . . .'"

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⁴Selections for Choral Speaking, p. 10.

Visionaries

People say Catholics are visionaries true,
And dreamers, and snobs, and high-hatters too.

Well, really, they're right—we know it full well.

We've seen wondrous visions, we only can tell:

Visions of greatness, success, and of love,
Visions of Joy and of Peace from above.

We're dreamers? Of course, we are. How can we be

Anything less with the horizons we see:
Dreamers of goodness and beauty and truth

We'd bring to the world and especially to youth.

We're snobbish? high-hatters? my goodness! yelp!

Maybe we are; but how can we help
Just holding our heads a little bit high
When we see the mad world go rushing by

Without even knowing the wherefore, or why,

Or the reason they're living.

No wonder they sigh!

Chasing themselves in a circle like clowns
With aims and objectives all upside down,
And poor, dizzy heads all the year 'round.

It's really too bad,
And certainly sad,

We are very sorry,
And often we worry
About these poor souls
Without even a dole
For their hungry spirit
To lift and to cheer it.

How different our living!
So full of life-giving;
So straight our life's run
In the light of the sun.
We feel so assured,
Eternity secured,
And a career for life
That's worth every strife.

How can we help feeling a little bit jaunty?
(But never, of course, should we feel a bit taunty.)

We feel much compassion for those in the dark:

We'll do all we can to light a great spark
That will start a warm fire and make a bright light

To comfort and cheer them and lead them aright.

To Christ our loved Leader we offer our thanks

For calling us to His own royal ranks,
To work for His cause, His Kingdom

Divine,
And receive in His love a reward sublime.

—A Sister of Notre Dame
Cleveland, Ohio

The Children Went to Mass

Bill S. Holubowicz

Although teaching in the "slum districts" is rather discouraging in many respects, yet the hearty reaction of children in these areas to encouragement toward religion, for example, in attendance at Sunday Mass, is compensating and gratifying. This is especially significant when the parents' example to the children is one of gross indifference and negligence.

That this "indifference" toward religion exists in "underprivileged" areas is well known to Catholic educators, yet a revelation of its extent in percentages for a small representative number is quite shocking. A school principal in a "slum district" of one of America's larger cities where this condition prevailed determined to make a survey.

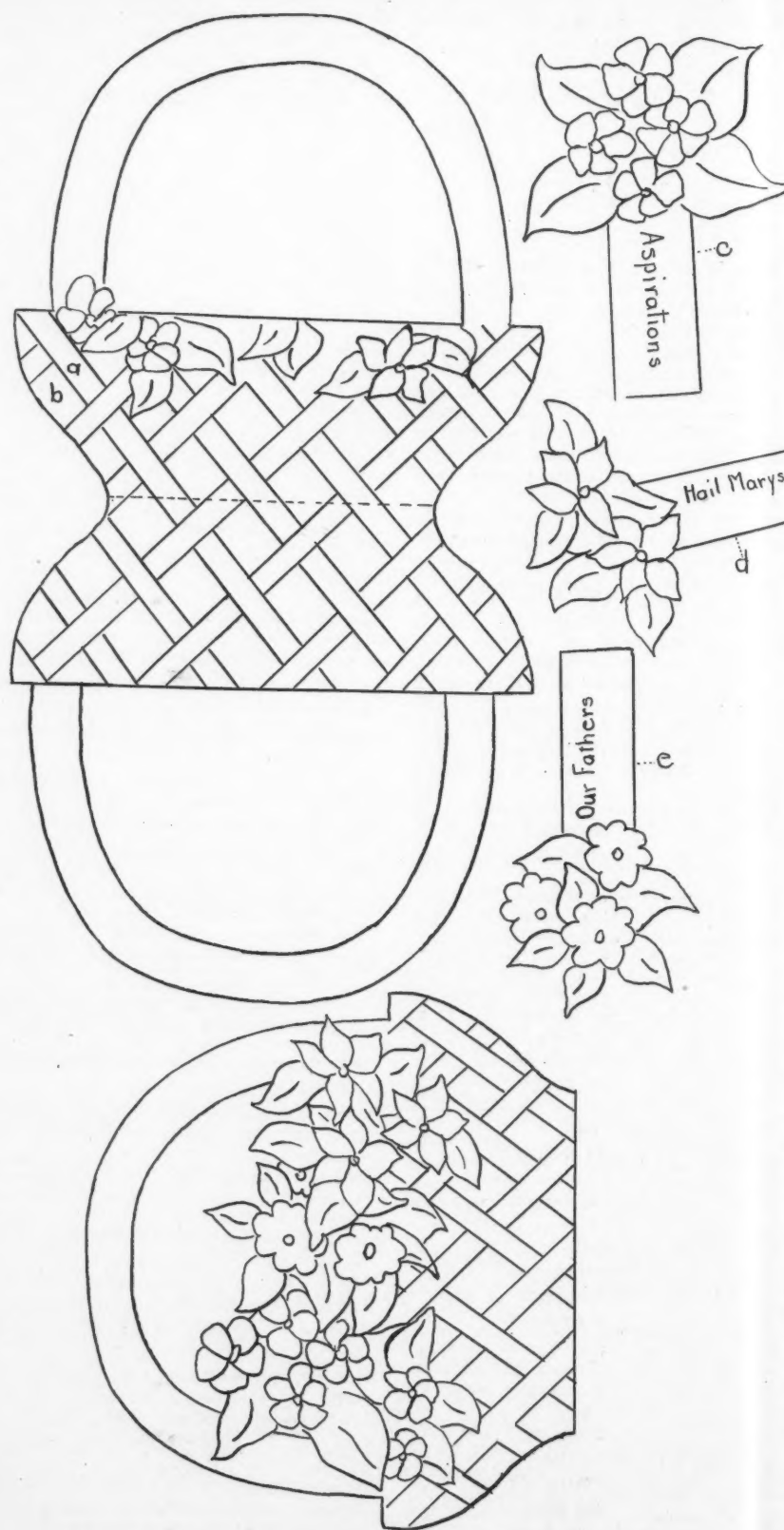
On the first Sunday of Lent, which is usually a day when attendance at the Holy Sacrifice is heavy since it is a time for good resolutions, the good Sister noticed very little change in the attendance at Mass. The next day, to check up on her own conclusions, the superior went through classes five through eight, inclusive, asking the children to answer certain questions pertaining to attendance at Mass. Emphasizing that the questionnaire would be absolutely secret, since no names were to be signed to the papers, the Sister queried them about this matter. Having been approached spontaneously and without any time for thinking much about it, the children answered the questions quite objectively. The answers confirmed the good nun's fears.

Of the 83 children participating, four had mothers who were non-Catholic, and 12 had non-Catholic fathers, or there were 79 Catholic mothers and 71 Catholic fathers involved.

There were 29 instances where neither of the two Catholic parents attended Mass. The children reported 43 Catholic mothers and an equal number of Catholic fathers missing Mass. Only 35 mothers attended Mass and only 21 Catholic fathers. Such were the facts. The parents, who were to give good examples, fell down miserably. But aside from the example in the matter, the children must have realized that mortal sin was being committed by their parents.

The bright side of this study is the fact that even though this neglect and indifference among the parents toward religion was a very bad example for the children it was counteracted by the influence of the Catholic school. Of the 83 children reporting, only 7 had missed Mass on that Sunday and that due to a variety of reasons, which included, besides sickness, such excuses as, "I didn't want to get up because Daddy was sleeping, so we didn't want to wake him," and others where the parents actually forbade them to go to church.

These interesting conclusions would prove more so, if a comparative study could be made with schools in other districts similar or dissimilar in type.



A Spiritual Bouquet for Mother's Day, Designed by Sister M. Agatha, O.S.B.

Practical Aids for the Teacher

Training the Student in Liturgy

Edward A. Fitzpatrick, Ph.D.

Fourth Sunday After Easter

In the backgrounds of this Mass is the power and justice and mercy of God, in the great mysteries of the Resurrection (alleluia) in the Ascension (Gospel) and in the coming of the Holy Ghost (Gospel). We sing a new canticle because God has revealed his justice (Introit). So the faithful whom God makes of "one mind and one will" will fix their hearts on true joys (Collect) and we shall shout with joy for the things the Lord hath done for my soul (Offertory). So shall we be cleansed from sin and rescued from dangers (Postcommunion) and our souls saved (Epistle).

1. A Sunday Mass.
2. *Date*: Changeable: 1942 (May 3); 1943 (May 23); 1944 (May 7); 1945 (April 29).
3. *Proper*: The Proper of the Season or the Temporal Cycle.
4. *Cycle*: Easter Cycle.
5. *Part of the Cycle*: The celebration of the Resurrection continues in this first part of the Eastertide, though Pentecost is anticipated.
6. *Vestments*: White.
7. *Title of the Mass*: *Cantate Domine* (Sing ye to the Lord).
8. *Gloria*: There is a Gloria.
9. *Alleluia*: There is an Alleluia.
- I. The students will read silently the Proper of the Mass.
- II. The Teacher will read aloud the Proper of the Mass (or assign individual students to read aloud).
- III. Each student answers for himself the following questions.
- IV. Oral discussion of answers.
- INTRODUCTION: (1) What part of the Easter Season is celebrated in this Mass?
2. What season is looked forward to?
3. What event of Christ's life is used in this Mass?
4. What parts emphasize the joyous character of the Mass?
5. Why are the vestments white?
6. How often are the words "justice" and "truth" used?
- INTROIT: (7) When is the note of joy sounded in the Introit?
8. What wonderful things has the Lord done?
9. How many times is the word "Alleluia" used?
- COLLECT: (10) What should we love?
11. What should we desire?
12. Where is true joy found?
- EPISTLE: (13) Who is the author of the Epistle?
14. What sentence is especially worth memorizing?
15. Explain "the anger of man worketh not the justice of God"?
- ALLELUIA: (16) What are the sources of the Alleluias?
17. What part especially relates to the season?
- GOSPEL: (18) Who is the author of this Gospel?
19. What is the central interest of the Gospel?
20. Whom does Christ promise to send when He goes to the Father?
21. What other names are used for the Paraclete?
22. What will the Holy Spirit teach when He comes?
- SECRET AND POSTCOMMUNION: (23) What two things do we pray for in the Secret?

24. What two things do we pray for in the Postcommunion?
25. What reference is there to the Sacrifice of the Mass?
- GENERAL: (26) What expressions of praise of God are found in this Mass?
27. What expressions of thanksgiving?
28. What expressions of atonement or sorrow for our sins?
29. What petitions are made?
30. Which of the four purposes of the Mass is most emphasized?

Fifth Sunday After Easter

The joy of the Mass is expressed in the shouts and declarations of joy and with the Alleluias of the Introit. We are to pray in Christ's name and ask the Father in Christ's name (Gospel). Thus we are taught a great lesson of prayer. But as the Epistle says we are to be not only hearers of the word but doers, and religion clean and undefiled before God and the Father is to visit the fatherless and the widows in their tribulation and to keep oneself unspotted of the world. So the Secret continues the theme. In the Sacrifice of the Mass, we who believe and offer sacrifice, may through this "service of loving devotion" enter into the glory of heaven.

1. A Sunday Mass.
2. *Date*: Changeable: 1942 (May 10); 1943 (May 30); 1944 (May 14); 1945 (May 6).
3. *Proper*: The Proper of the Season or the Temporal Cycle.
4. *Cycle*: The Easter Cycle.
5. *Part of the Cycle*: The celebration of Easter continues for the fifth week.
6. *Vestments*: White.
7. *Title of the Mass*: *Vocem jucunditatis annuntiate* (Declare it with a voice of Joy).
8. *Gloria*: There is a Gloria.
9. *Alleluia*: There are two Alleluias.
- I. The Students will read silently the Proper of the Mass.
- II. The Teacher will read aloud the Proper of the Mass (or assign individual students to read aloud).
- III. Each student answers for himself the following questions.
- IV. Oral discussion of answers.
- INTRODUCTION: (1) How is the joy of Easter expressed?
2. What part of Christ's life is used in this Mass?
3. How is the Ascension anticipated in this and last Sunday's Mass?
4. What color vestments are used in this Mass? Why?
- INTROIT: (5) Who is the author of the Introit?
6. What should we declare with joy to the ends of the earth?
7. What is meant in this Mass?
- COLLECT: (8) How is God described?
9. What two things do we pray for?
- EPISTLE: (10) Give this Epistle a good title.
11. What phrases do you like in this Epistle?
12. What is religion clean and undefiled?
13. How do you keep "unspotted from the world"?
- ALLELUIA: (14) What phrase is the same as the "Deliver His People" (Introit)?
15. How near are we to Ascension Day?
- GOSPEL: (16) Who is the author of the Gospel?

17. Who has been the author of the Sunday Gospels since Easter?
18. Is this a good title for this Gospel "How to Pray to the Father"?
19. Is there any reference to the Ascension?
20. What simple statement of faith concludes the Gospel?
- OFFERTORY: (21) Is the Offertory an expression of praise or thanksgiving?
22. For what?
- SECRET: (23) How is the Sacrifice of the Mass described?
24. What is it offered for?
- COMMUNION: (25) How is the season expressed in the Communion?
- POSTCOMMUNION: (26) How is our participation in the Mass described?
27. For what do we offer it?
- GENERAL: (28) What expressions of praise are there in this Mass?
29. What expressions of thanksgiving?
30. What atonement or Penance?
31. What petitions are made?
32. Which purpose of the Mass is most emphasized?

Ascension Day

The Feast of the Ascension is one of rejoicing. "Clap your hands all ye nations, and shout with exultation" says the Introit. The prayer of the Collect is that we, too, may be lifted up to heavenly things. This is part of the celebration of Easter. The five Sundays immediately after Easter concern themselves particularly with the Resurrection. In this Sunday we celebrate the second great mystery of the Easter Season, the Ascension, and in the Mass of today we are told of the Holy Ghost's coming, the pentecost. The three great mysteries of Eastertide. In the Epistle the words of Luke and the Acts of the Apostles are used briefly describing Christ's life on earth for the forty days after the Resurrection—including eating with the disciples—and then the end of His days on earth in the Ascension, and after upbraiding the disciples for their hardness of heart, the Gospel story according to Luke also describes the Ascension and the note that Christ "sitteth at the right side of God."

1. Not a Sunday Mass, Holyday of Obligation (Forty days after the Resurrection).
2. *Date*: Changeable: 1942 (May 14); 1943 (June 3); 1944 (May 18); 1945 (May 10).
3. *Proper*: The Proper of the Season or the Temporal Cycle.
4. *Cycle*: The Easter Cycle.
5. *Part of the Cycle*: Ascension Day begins the second part of the celebration of Easter; as the first part celebrated the Feast of the Resurrection, this second part celebrates the Ascension.
6. *Vestments*: White.
7. *Title of the Mass*: *Viri Galilaei* (Ye men of Galilee).
8. *Gloria*: There is a Gloria.
9. *Alleluia*: There is an Alleluia.
- I. Students will read silently the Proper of the Mass.
- II. The Teacher will read aloud the Proper of the Mass (or assign individual students to read aloud).
- III. Each student answers for himself the following questions.
- IV. Oral discussion of answers.
- INTRODUCTION: (1) How long has it been since the Resurrection?
2. What happened on this day?
3. What is the event in Christ's life called? Who describes it?
4. Why is it a joyous event?
5. What parts of the Proper have "Alleluias"?
- INTROIT: (6) How is joy to be expressed? Why?
7. What event is promised?

- COLLECT: (8) How is God addressed?
9. How are you described?
10. What do we pray for?
- EPISTLE: (11) From which book of the Scriptures is the Epistle taken?
12. What did Christ do in the forty days between the Resurrection and the Ascension?
13. What does Christ promise the Apostles?
14. What is the promise of the two men in white garments?
- ALLELUIA: (15) How many parts to the Alleluia? From where are they quoted?
16. What is emphasized?
- GOSPEL: (17) Where in the Scriptures is this Gospel found?
18. Did the Apostles always understand Christ?
19. What two things are required to be saved?
20. What is promised to the Apostles?
21. What happens to Christ?
22. What special ceremony is performed after the singing of the Gospel?
- SECRET: (23) How is the Holy Sacrifice of the Mass described?
24. For what do we offer it?
- POSTCOMMUNION: (25) How is the Holy Sacrifice of the Mass described?
26. For what do we offer it?
- GENERAL: (27) What petitions are made in this Mass?
28. What expressions of thanksgiving are there?
29. What expressions of praise?
30. Which is most emphasized in this Mass?

Sunday Within Octave of Ascension

This Mass occurs within the nine days between the Ascension of our Lord and Pentecost. The promise of the Paraclete or Holy Spirit is constantly in our minds. In this Mass we wait for the "not many days hence." In these days we seek the face of the Lord and have no fear for he is our light and salvation (Introit). Our will is devoted to him and our heart will sincerely serve him (Collect). How exactly Peter describes those days, watching in prayer, acting prudently, having a constant mutual charity among ourselves, remembering that charity covers a multitude of sins (Epistle). We will not be left orphans for God will return and more particularly the Holy Ghost (Gospel). Nevertheless the Apostles will suffer much. In fact the hour cometh that whoever killeth you thinks he doth a service to God.

1. A Sunday Mass
2. *Date*: Changeable: 1942 (May 17); 1942 (June 6); 1944 (May 21); 1945 (May 13).
3. *Proper*: The Proper of the Season or Temporal Cycle.
4. *Cycle*: The Easter Cycle.
5. *Part of the Cycle*: The second part of the Easter celebration is concluded, the celebration of the Ascension.
6. *Vestments*: White.
7. *Title of the Mass*: *Exaudi, Domine* (Hear, O Lord).
8. *Gloria*: There is a Gloria.
9. *Alleluia*: There are two Alleluias.
- I. The Students will read silently the Proper of the Mass.
- II. The Teacher will read aloud the Proper of the Mass (or assign individual students to read aloud).
- III. Each student answers for himself the following questions.
- IV. Oral discussion of answers.
- INTRODUCTION: (1) What prayers from the Feast of the Ascension are repeated in this Mass?
2. What event in Christ's life is used in this Mass?
3. What vestments are worn in this Mass? Why?
4. In what parts of the Proper are there Alleluias?
5. Would you say this Mass is as joyful as the preceding Sunday?

- INTROIT: (6) Compare this Introit with last Sunday's.
7. What is the note of consolation?
- COLLECT: (8) What petition is in the first Collect?
9. What petition is repeated from the Ascension Day Collect?
- EPISTLE: (10) Who is the author of the Epistle? Which Epistle? Chapter and Verse?
11. What are we urged to do?
12. As minister of God's manifold grace what should we do?
- ALLELUIA: (13) What does it mean: "I will not leave you orphans"?
14. Is the word "rejoice" used elsewhere?
- GOSPEL: (15) Who is the author of the Gospel? Chapter and Verse?
16. What is again emphasized in the Gospel?
17. What does Christ tell us about the Holy Spirit (Paraclete)?
18. What will the Apostles suffer? Why?
- OFFERTORY: (19) To what event does the Offertory refer?
SECRET: (20) How is the Sacrifice of the Mass described in the Secret of this day?
21. Why do we offer it?
- COMMUNION: (22) What is Christ's prayer to the Father?
POSTCOMMUNION: (23) How is the Holy Sacrifice of the Mass described in the Postcommunion today?
24. Why do we offer it?
- GENERAL: (25) What expressions of thanksgiving are there in this Mass?
26. What expressions of praise?
27. What expressions of sorrow or penance for our sins?
28. What petitions are made?
29. Which is most emphasized in this Mass?

Pentecost Sunday

This is the day of the descent of the Holy Spirit upon the disciples and it is the day they manifested in themselves the Spirit of God. This is the beginning of the Church and the reign of the Holy Spirit in it. It is a great day! And well do the Alleluias ring throughout the Mass. The Collect finely expresses the truth, "Of God, who, on this day didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us by the same Spirit to relish what is right and ever to rejoice in His consolation. God as the Holy Spirit dominates this Mass, and the Gospel emphasizes the great doctrine of the Holy Trinity, anticipating, as it were, next Sunday. The promise of the coming of the Paraclete is told in the Gospel, and its fulfillment is told in the great words of the Acts of the Apostles, which tells the story of the Infant Church filled with the Holy Ghost. The Jewish feast of Pentecost, which is the day the Holy Ghost descended on the Apostles, was the holiday on which the Law (the ten commandments) was promulgated on Mount Sinai.

1. A Sunday Mass.
2. *Date*: Changeable: 1942 (May 24); 1943 (June 13); 1944 (May 28); 1945 (May 20).
3. *Proper of the Season or the Temporal Cycle*.
4. *Cycle*: The Easter Cycle.
5. *Part of the Cycle*: This is the third part of the celebration of Easter—the Mystery of Whitsunday or Pentecost. The first part celebrated the Resurrection; the second, the Ascension of our Lord, and the third, the Descent of the Holy Ghost upon the Apostles.
6. *Vestments*: Red.
7. *Title of the Mass*: *Spiritus Domini* (The Spirit of the Lord).
8. *Gloria*: There is a Gloria.
9. *Alleluia*:
10. *Sequence*: There is a famous sequence.
- I. The Students will read silently the Proper of the Mass.
- II. The Teacher will read aloud the Proper of the Mass (or assign individual students to read aloud).

- III. Each student answers for himself the following questions.
- IV. Oral discussion of answers.
- INTRODUCTION: (1) Why is this Sunday also called Whitsunday?
2. What is the color of the Vestments? Why?
3. What was the Feast of Pentecost?
4. What incident of Christ's life is used in this Mass?
5. What great doctrine of the Church is clearly shown?
6. Which of the three Persons of the Blessed Trinity is especially treated?
- INTROIT: (7) How does the Introit begin?
8. How does it end?
- COLLECT: (9) What did the Holy Spirit do on this day?
10. What do we pray for?
- EPISTLE: (11) Where in the Scriptures is this Epistle found? Chapter? Verses?
12. Describe the descent of the Holy Ghost? (Memorize.)
13. What happened after the descent of the Holy Spirit?
14. What did the Apostles describe in the strange language?
- ALLELUIA: (15) What will the Spirit of God do on the earth?
16. What will it do for the faithful?
- SEQUENCE: (17) What is a Sequence?
18. To whom is the Sequence addressed?
19. How is grace described?
20. What do we pray for in man's will? his heart? his steps?
21. What sevenfold gift is asked for? Name the seven.
- GOSPEL: (22) Who is the author of the Gospel? Chapter? Verse?
23. With what promise does the Gospel begin?
24. What was the Holy Ghost to do?
25. Memorize: "Let not your heart be troubled, nor let it be afraid."
26. Were the prophecies of this Gospel fulfilled?
- SECRET: (27) How is the Sacrifice of the Mass described?
28. Why do we offer it today?
- COMMUNION: (29) How is the Communion verse made up?
PREFACE: (30) Is the Trinity Sunday Preface used only on Trinity Sunday?
31. Which purpose of the Mass is carried out in the Preface?
32. Who constitute the "one God, one Lord"?
33. Is what is true of the Father, true of the Son and of the Holy Ghost?
34. What of Their persons? Their essence? Their majesty?
- POSTCOMMUNION: (35) What is the Postcommunion talking about?
36. What will it do?
- GENERAL: (37) What are the petitions in this Mass?
38. What praises of God are found?
39. What expressions of thanksgiving?
40. What expressions of atonement?
41. Which is most emphasized?

THE AMATEUR CATHOLIC

The Catholic who finds the Church hard is the amateur Catholic, the Catholic who tries to see how little he can do for God, how close he can shave the line between vice and virtue, how far he can consort with the enemies of Christ and yet not quite lose the Saviour's friendship. — Rev. Daniel A. Lord, S.J.

A Device for Drill in Arithmetic

Blanche Walsh

All teachers realize how necessary it is to drill, and drill regularly on work taught. Expressions and phrases which we think the child understands, often to him are perplexing. We should take nothing for granted. Sometimes we are startled by a simple question, or something in written work, which makes us realize, that in spite of patient repetition, some child has not clearly understood what we so painstakingly explained. In teaching arithmetic I have found small details which have presented themselves from time to time, clearly emphasizing just how often children misinterpret common expressions. In order to see where difficulties lie, and also to accustom the children to think quickly, I have planned a quick drill in arithmetic. This drill is intended for grade four but may be adapted to suit any grade. Early in the year, work of the previous grade is reviewed, and, as the year progresses, new work is added.

I send about six pupils to the blackboard and concentrate on their work. The other children work at their seats. When the drill is finished I usually select one child from each of the six rows and check his work. The whole line benefits from the praise bestowed on the individual who represents his line. Of course, this can work both ways! As the children work at their desks, they also watch the blackboard work. If I fail to see a mistake at the board they are only too anxious to draw my attention to it. They profit by corrections as they are privileged to change their work if an error has been made. We check all mistakes and proceed quickly. We must work at a fairly rapid pace and hence we allow only a short time for the children at the board to put down their answers. An answer omitted is considered a mistake. As the children work they write down the number of questions they have answered

correctly. The competition becomes quite keen. I have found from experience that the same mistake is seldom made twice by the same pupil. If a child has been absent and his work shows weakness, a little individual help usually brings him back to the level of his grade.

I keep at hand a list of all the work that will be taken during the whole year, and from my completed list make my choice. I list the drills under headings such as:

1. Words into figures
2. Money — Figures
3. Roman Numerals
4. Fractions
5. $3\frac{1}{2}$ \$.03
6. $+$ $-$ \times \div , etc.
7. $4 \times 5 + 6$
8. Dozen, etc.
9. Abbreviations, etc.

You will be surprised how the general knowledge of the children will be improved, and how keen and alert it makes them. Why not try it and see?

TEACHER	CHILDREN AT BOARD	REMARKS
1. Write in figures: Twenty-eight thousand, eleven.	28,011	Commas must separate thousands. Units must be placed under units, tens under tens, etc.
Four hundred, ten.	410	
Write in figures: Fifteen thousand, one hundred, nine.	15,109	This would start a count of three.
2. Write in figures: Three hundred fifteen dollars and sixteen cents.	\$315.16	Attention is directed toward the dollar sign and the decimal point. We are now to a count of six.
Twenty dollars and nine cents.	\$20.09	
One dollar and ten cents.	\$1.10	
3. Write in Roman Numerals:		I generally give a num- ber with a four or a nine in it as these seem to be the most diffi- cult. A child who so far has a perfect score would erase his mark of six and change it to nine.
14	XIV	
29	XXIX	
12	XII	
4. Write these fractions: one fourth	$\frac{1}{4}$	We call the dollar sign and the decimal point "the twins" keeping them side by side.
one eighth	$\frac{1}{8}$	
one half	$\frac{1}{2}$	
5. Write in figures two ways:		
nine cents	9¢ \$.09	
six cents	6¢ \$.06	
fifteen cents	15¢ \$.15	
6. Write the sign that tells me to:		
add	+	
subtract	-	
multiply	\times	
divide	\div	
Write the sign that means:		
into	$\frac{\quad}{\quad}$	
equals	=	
zero	0	

TEACHER	CHILDREN AT BOARD	REMARKS
7. Do this question: 6 times 5, plus 9	$6 \times 5 + 9 = 39$	They copy the ques- tion and then write the answer.
8. How many things in: one dozen	12	Only the answer is written down — as quickly as possible.
one third of a dozen	4	
one half of a dozen	6	
one fourth of a dozen	3	
9. What is: $\frac{1}{5}$ of 25	5	As you will have noticed by now I usually give about three examples of each type of work.
$\frac{1}{3}$ of 21	7	
$\frac{1}{4}$ of 24	6	
10. Write the abbrevia- tions for the following:		In September the work of the previous grade is given. As new tables are taught the new ab- breviations are given and reviewed.
morning	a.m.	
afternoon	p.m.	
evening	p.m.	
ounce	oz.	
pint	pt.	
quart	qt.	
pound	lb.	
ton	t.	These words could be taught, one at a time, with the regular spell- ing lesson.
gallon	gal.	
11. How many: feet in a yard	3	
inches in a foot	12	
ounces in a pound	16	
weeks in a year	52	
inches in a yard	36	
12. What is the name of the answer of: an addition question	sum	
a subtraction question	difference	
a multiplication question	product	
a division question	quotient	
13. Write down a divi- sion question using the names of the different parts instead of figures.	quotient divisor/dividend	
14. How many days in: January	31	When the time is up, I call out the correct answer. If it has not been put down, it is considered a mistake.
June	30	
December	31	



Our Lady of the U. S. A., Designed by Sister Annetta Gabriel, C.S.J.

Our Lady of the U. S. A. may be cut out of red, white, or blue construction paper. Background of dark blue cellophane or tissue. Outer halo, red cellophane or tissue; center halo, white; inner halo, dark blue which will be provided by background. Stars on either side of map, white. Map, dark blue which is provided by background.

With the N.C.E.A. at Chicago

Education for God and Country

EDUCATION for God and country was the keynote to which the addresses and discussions at the 39th annual meeting of the National Catholic Educational Association returned again and again. This was stressed in the words of introduction by Most Rev. John B. Peterson, bishop of Manchester and president-general of the Association, in the address of welcome by Most Rev. Samuel A. Stritch, archbishop of Chicago, in the report of the secretary-general, Rev. Dr. George Johnson, and by numerous other speakers.

Archbishop Stritch observed that the present war is a direct outgrowth of what has been taught in German universities. Dr. Johnson said that the forces warring against our country are the same forces that are warring against the Church. Urging cooperation with our government, Dr. Johnson said that our education must adjust itself to war conditions, to problems of defense, health, vocational needs, etc. The final address of the opening meeting was an exposition of the plight of the missions due to the world war and an earnest exhortation to promote an active interest in this vital work, especially in fostering vocations. This plea was made by Very Rev. Msgr. Edward A. Freking, secretary of the Catholic Students' Freking Crusade.

Patriotism Again

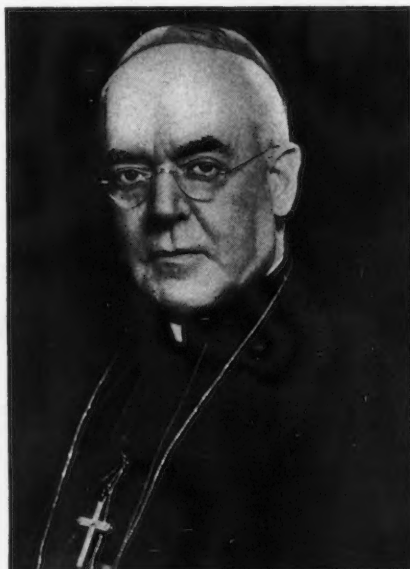
The first meeting of the Parish-School Department was an enthusiastic study of how to improve the teaching of religion and patriotism. Rev. Thomas J. Quigley, diocesan superintendent of schools at Pittsburgh, Pa., presented a clearly worded analysis of the Catholic Concept of Patriotism. Patriotism, he pointed out, is always a part of the work of our schools, but just now it is a major effort.

Patriotism he classified as a special kind of charity, which involves more than knowing and feeling. It must manifest itself in doing. But devotion to the welfare of our country is more than charity as a work of supererogation; it is a duty, for we owe a debt to our country which justice obliges us to repay. Patriotism is a virtue and a virtue that is not to be passive but active.

The virtue of charity obliges us to love God above all things, and a hierarchy of objects under God, including ourselves, our neighbors, our family, our country, and all mankind. The right-ordered true patriotism is a part of the virtue of charity, but when we make our country the ultimate end, this misuse of patriotism becomes the vice of nationalism.

In her paper on Teaching Patriotism by the Flag and Cross, Sister Cecile Marie, C.S.C., of St. Mary's College, Holy Cross, Ind., reiterated the truth that a man is a debtor to his country. Love (of country or of any other object), she said, cannot be taught directly; it must grow. The entire program of the school must enter into the formation of a patriot. History, literature, and biography teach ideal truth and goodness. We must teach the history of our country and the biographies of its heroes.

Sister Cecile outlined the symbolism of the flag and the cross, suggesting a daily practice of saluting the cross and the flag. As a simple salute to the cross for younger children she



Most Rev. John B. Peterson, D.D.,
Bishop of Manchester,
President General, N. C. E. A.

suggested: "Saving Cross of Jesus Christ, glorious flag of the Catholic Church, I salute Thee."

The Catholic Approach to Citizenship Through Reading by Sister M. Marguerite, S.N.D., of the Commission on American Citizenship, of the Catholic University of America, described in detail the new "Faith and Freedom Readers," compiled by the Commission for the Catholic schools of the United States. The aim of these textbooks is, she said, "primarily to bridge the gap which has existed for so long a time between the teaching of religious truths and their translation into life situations."

The Secondary School Department

At its first session, the secondary school department evaluated its own services in a panel discussion which examined the product of the Catholic high school, and the speakers included Father Wilfred M. Mallon, S.J., who spoke as a college dean, and who, while he criticized the academic effectiveness of the smaller high school, stated that in religious education alone and in the development of a true philosophy of life the Catholic high school more than justifies its existence.

Father Carroll F. Deady, speaking as a diocesan superintendent, urged that the Catholic high school does an excellent job when it considers its product from the standpoint of the development of (1) religious knowledge; (2) growth in virtue; (3) cultural development; (4) health and physical growth; (5) ability to begin the earning of a living; (6) discipline in the relation of the student toward others; and (7) growth in citizenship.

Brother John Berchmans, F.S.C., of St. Paul, asked that the high schools themselves examine their products on the basis of their

ability to make good in life as Christian men, members of society, and wage earners.

Mr. Edward A. Egan, labor-relations consultant, urged more attention to vocational guidance and more training in those character elements which make up the member of an industrial society.

Rev. Michael I. English, S.J., evaluated the devotional life of Catholic soldiers, and urged greater training in devotional, rather than apologetic, religion.

Religious education formed the theme of the Wednesday morning session. Brother Bernard T. Schad, S.M., made an impressive argument for vital religious education by an inspired teacher.

Father Raymond B. Bourgois, S.T.B., outlined a comprehensive course on marriage for the fourth year, and Very Rev. Msgr. John J. Fallon urged even greater efficiency in the development of Catholic men and women as responsible citizens.

The Thursday morning session took up as the first major problem the acceleration of high school students for war purposes. The general opinion of all the speakers was that acceleration must not harm the education of boys and girls, and that no major value could be derived from any attempts at acceleration.

The second theme of the morning was a series of practical problems characterized with the reading ability of high school students; the improvement of the speech abilities of pupils; the special handling of mentally gifted boys and girls; the value of high school proms; and the desirability of abandonment, to a limited extent, of the departmental system.

The entire program of the secondary school section was characterized by a spirit of evaluation and a deep desire of improvement, all based upon long and practical experience.

Reorganization of Education

The liveliest meeting of the N.C.E.A. in many years was the session on Wednesday evening, when Rev. William F. Cunningham, C.S.C., proposed that two years be cut from the entire educational program, reducing the elementary school to six years and continuing high school and the college the four years. A program of acceleration enabling students to graduate with the bachelor's degree at the age of 20 would eliminate an enormous waste of time and instructional effort and would overcome the lapse of intellectual stimulus which now occurs throughout the American school system.

Rev. Dr. Carroll F. Deady, of Detroit, in answering the proposal, urged that the elementary school cannot cut its program by two years without losing vitally important skills, knowledges, and attitudes, which, even in eight years, are difficult to impart to all children.

The discussion, participated in by Rev. Edmund J. Goebel, Milwaukee; Rev. Julius W. Haun, Winona; Brother A. Philip, F.S.C., New York; and Father Joseph C. Mulhern, S.J., New Orleans, brought out rather general opposition to the proposal. It was suggested, however, from the floor that the speakers

held somewhat strongly to the position of defending the institution at their own level of work.

GENERAL RESOLUTIONS

The Association at its closing general meeting adopted a resolution commemorating the twenty-fifth anniversary of Our Holy Father, Pius XII, in the Episcopate and pledging to him "the homage of our affectionate loyalty and filial obedience," and assuring him "that we realize our responsibility for making Christian education a potent instrument for the restoration of the peace of Christ in the reign of Christ."

The second resolution thanked the President of the United States "for the inspiring message which he sent to our convention," and "We pledge him our unswerving fealty and support and pray that God, whom he constantly invokes, may increase his strength to bear the tremendous burdens which weigh upon him because of his unflinching championship of the cause of freedom and justice."

A third resolution pledged the resources of our schools and colleges to the government and recognized that: "Our duty it is to God and to country to labor as never before to translate our faith into action in the classroom and in the laboratory, on the campus and on the playground, and in the community which we serve."

The fourth resolution deplored the paganism which "has fashioned in Nazi Germany an educational system dominated and directed by official bureaucracy which seeks to mold the minds and the bodies of the people to the autocratic purposes of a totalitarian government," and urged that we "guard jealously our tradition of local control of schools."

The Annual Elections

At the annual election, the following officers were elected:

President-general: Most Rev. John B. Peterson, D.D., Manchester, N. H.

Vice-President: Rev. J. J. Clifford, S.J., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Rt. Rev. Msgr. Joseph V. McClancy, Brooklyn, N. Y.; Rev. Paul E. Campbell, Pittsburgh, Pa.; Brother Eugene Paulin, S.M., Kirkwood, Mo.

Treasurer-general: Right Rev. Richard J. Quinlin, Boston, Mass.

The College and University Department re-elected as president, Rt. Rev. William T. Dillon, Brooklyn, N. Y.

The Secondary School Department re-elected as president, Rev. Julian L. Maline, S.J., West Baden Springs, Ind.

The Parish-School Department re-elected Rev. Carroll F. Deady, Detroit, Mich.

The Exhibits

A total of 83 commercial and educational exhibits, including leading publishers, school supplies and teaching aids manufacturers, and other firms, afforded the visiting Sisters and other educators an opportunity to examine the latest in furniture, equipment, teaching aids, textbooks, etc.

XAVERIAN EDUCATIONAL CONFERENCE

A high light in the Xaverian Educational Conference of the Maryland-Virginia section of the American Province of the Xaverian Brothers, held recently at Xaverian College, Silver Spring, Md., was Brother Vincent's paper, "Our Schools and National Defense." After Brother Vincent had shown how the Brothers might cooperate with national, state, and local authorities in defense projects, a

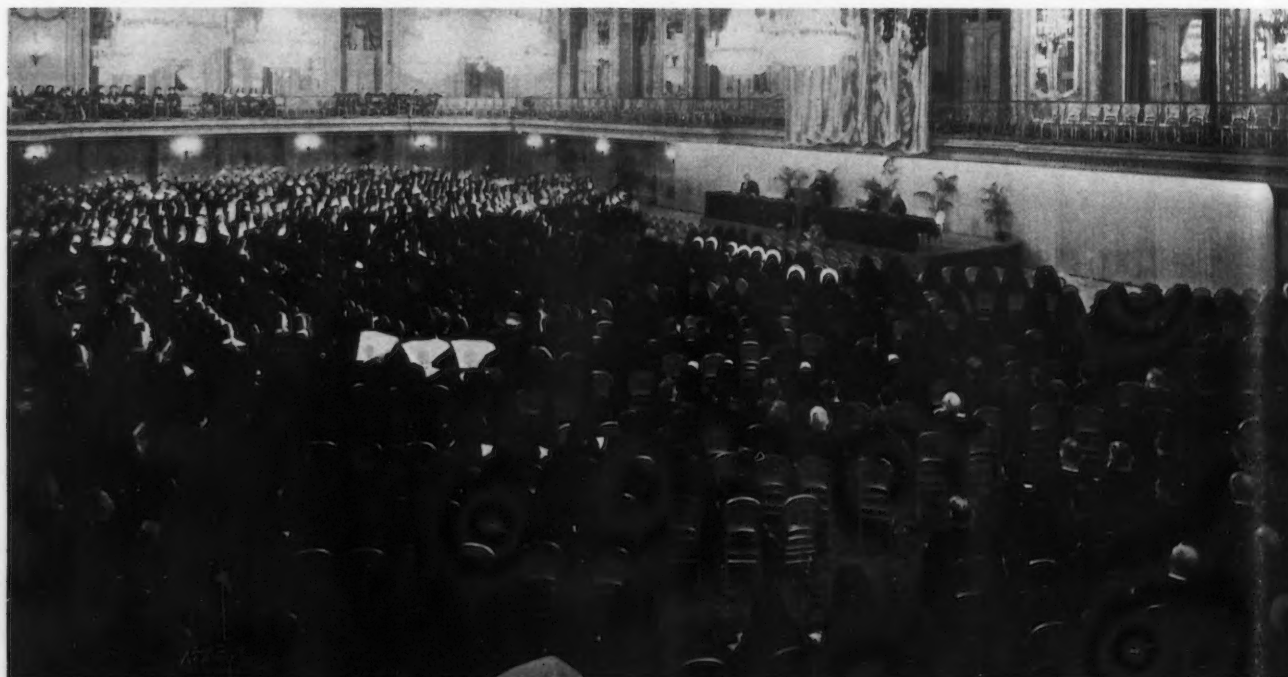
resolution was proposed and adopted that "all Xaverian schools do their utmost to further the purchase of defense stamps and bonds."

Brother Roger's paper, "Our Elementary Schools," brought out the fact that the seeds of vocation to the priesthood and religious life planted in the elementary schools fall on more fertile ground and more readily take root than those sowed after the elementary school period.

Prolonged discussion followed Brother Ivan's paper on guidance. Brother Ricardo vigorously criticized the impersonal attitude taken by some teachers toward their pupils, and pleaded for a deeper, more sympathetic interest in each boy in class.

"Away with book reports" seemed to be the challenge delivered by Brother George Francis after Brother Garnier's exhaustive paper, "The Use of Libraries in Xaverian Schools." Brother George Francis' earnest talk was no mere iconoclastic attack on the venerable institution, "the monthly book report," but a plea for meeting the student's reading ability by putting into his hands books he is capable of reading, no matter if the books are not on the required reading list, and exacting no written report on them. By actual experience he showed that a taste for and appreciation of better reading will follow.

Nearly one hundred Brothers attended the conference. Among those present were: Brother Edmund, C.F.X., provincial of the American Province of the Xaverian Brothers, Brother Vincent, C.F.X., Xaverian school supervisor, Brother Benjamin, C.F.X., chairman of the Eastern regional board of the Catholic Educational Association, Brother Oswald, director of Mt. St. Joseph's High School, Baltimore, Md., and Brother Bartholomew, C.F.X., director of Xaverian College. Brother Jason, C.F.X., acted as chairman.



An Official Photograph of the Opening Meeting of the 39th Annual Convention of the National Catholic Educational Association at the Stevens Hotel, Chicago, Ill., April 7, 1942. Most Rev. Joseph Corrigan, S.T.D., Rector of the Catholic University of America is Speaking.

What They Said at Chicago

ADDRESS OF WELCOME

Most Rev. Samuel A. Stritch, D.D.
Archbishop of Chicago

"If there is a single question which recurs to men today time after time it is: Where are the promises of the educators of yesterday? It cannot be said that the world tragedy came out of countries where there were no schools and no educations. We would understand it if it were the explosion of unreasoned emotions of underprivileged ignorant peoples. The fact that it came in all its mockery of right and truth out of a land which in modern times has been the acknowledged exponent of education and has more than any other country influenced the structure and trend of educational institutions — out of a land which has given us a brilliant galaxy of scholars and scientists. The very terror of it is the work not of ignorant but educated minds. All the studies of the laboratories of yesterday which were supposedly to be a contribution of beneficence are being used to prosecute a war which the Holy Father openly stated need not have been if the leaders had been ready to look at their problems in the light of reason and which our own President tried so hard to avert. The very monstrous philosophy on which this aggression is based was formulated in universities, and only yesterday was enthusiastically hailed as the dawn of a new better day for mankind. This tragedy was manufactured in schools by learned men and not by the masses. And in its sorry progress it has found in so many places no effective opposition because men had lost their most precious convictions, and they lost them in schools. Men, common men, are asking: Is the heavy burden we have been carrying for education in the hope of better days a delusion? Didn't they tell that progress was ahead? Have the schools hastened the decadence of which all these things are the symptoms? Now you among educators all along have warned and admonished that the drift was to chaos and not to progress. Standing for all that is best in modern education, you have clung to the core of true education and loudly proclaimed that if you take the Saviour out of life there is only darkness and confusion left. Laboriously, patiently, and sometimes with heavy hearts you have tried to show men that human personality, human dignity, rights, duties, social solidarity, are things which call to the cross for their beginning and their preservation. You time and time again have proclaimed that you cannot live contradictions and that the materialism and naturalism of today's universities will become the confusion of tomorrow's society. Could anything better than the tragedy of the times prove your contentions? What ugly things balance of power and sphere of influence and national breathing spaces are before us today, and yet yesterday, despite the immorality innate in them, there were men who made them formulas for a better world. We are glad to have you with us if only to say to you that your proclamation: *Christ in the Schools*, is fully proved in the laboratory of world events.

"Your work is to persuade all educators to understand that without religion there can be no rights, no duties, no freedoms, and that the shallow philosophy of Godless liberalism is as hopeless as the racism of Hitler."



Most Rev. Samuel A. Stritch, D.D.,
Archbishop of Chicago,
Host to the 1942 Convention.

THE CATHOLIC EDUCATOR AND THE MISSION CRISIS

Very Rev. Msgr. Edward A. Freking,
S.T.D.

National Secretary, Catholic Students' Mission
Crusade, Cincinnati, Ohio

"There are 250,000 Catholic missionaries — priests, Sisters, and Brothers — in the foreign fields, 2500 of whom are Americans. . . . With the advent of war the whole picture has been changed. During the Spanish revolution, 5500 priests were murdered by the atheistic forces pretending to fight for democracy. . . . In France, in the war with Germany, there were 17,500 priests serving in the army, not as chaplains but as soldiers. . . . Poland, a Catholic country with a great Catholic tradition, has been hardest hit. Ninety per cent of the priests of Poland are reported killed, wounded, or imprisoned. . . . The losses in Belgium and Holland have not been as great as in other countries, but, under Nazi domination, the Catholics are unable to do anything for the missions. Ireland has been generous in giving vocations, but it has not the numbers from which to draw. Italy has performed a great service for the missions and can be expected to do so again when the war is over. However, for the time being, Italian missionaries are cut off from all territories with the exception of North Africa. The Holy Father, realizing the world situation, can look only to the Catholics of America. . . .

"Relatively speaking, the United States has not done a great work for the missions as yet. The missionary program of the Church has not succeeded as well as it might have because

we have neglected in our schools the essentials of mission education. We have tried to satisfy ourselves with the idea that if we have a mite-box collection during the Lenten season we have fulfilled our missionary duty as educators. But, while following this program, great numbers of our students have been left largely ignorant of the work of the Church in the home missions of the United States and in the foreign fields of Africa, India, China, Japan, and the islands of the Pacific. . . .

"These attitudes were confronted, some years ago, by a small group of apostolic teachers and students in the United States who started the organization that is known as the Catholic Students' Mission Crusade. The founders of the Crusade laid down a threefold program of regular and constant prayer for the missions, personal sacrifice for the support of missions and missionaries, and study of the missionary problems confronting the Church in the United States and in all the foreign lands. The Crusade has grown — it now numbers 800,000 members and is the largest Catholic youth organization in the country. As its program of mission education has been adopted in schools, we have noted a vastly improved apostolic spirit among the students and a marked increase of mission vocations. Already we have supplied more than half of the mission vocations coming from the United States. . . .

"I think the missionary problem is essentially a problem to be faced by the Catholic educator. I am not making an appeal for financial aid for the missions. I do ask this convention of the Catholic Educational Association to appoint a commission to study the mission problem. The Crusade places at the disposal of this commission all its facilities.

"What is required of you during this convention, it seems to me, is to take into consideration the mission problem in conjunction with other educational problems that will be discussed involving the war and the consequences that we might expect to follow from the war. The Catholic Church must carry on her battle against the forces of evil. If she suffers in China, Japan, or the Dutch East Indies, we, of the Church in America, as members of the same Mystical Body, also suffer.

"The challenge that I bring to you, therefore, and the cause that I plead for is the incorporation of mission education in the educational program of your schools — in the grade schools, high schools, colleges, seminaries, and novitiates."

THE EDUCATIONAL LADDER OF TOMORROW

Rev. William F. Cunningham, C.S.C.
University of Notre Dame, Notre Dame, Ind.

The general meeting on Wednesday evening discussed the Reorganization of the American Educational System, under the caption, "The Educational Ladder of Tomorrow." Father Cunningham opened the discussion with a summary of the history of how in the United States we happened to develop our present system of 16 years of general education, and summary of the attempts which have been made to change the system to 14 years of general education.

In 1888 President Eliot of Harvard asked: "Can School Programs Be Shortened and Enriched?" (From 1830 to 1880 the age of entering at Harvard had advanced from 16 plus to 18½ years). Father Cunningham said: "In so far as 'enrichment' meant the introduction of the free elective system, American education is still paying the penalty for acting only upon that part of his question to which a negative answer should have been given."

Father Cunningham then listed the committee of the N.E.A. in 1908 which published the 1913 *Bulletin No. 38* on "Economy in Education," recommending the finishing of general education at the age of 20; the same recommendation by William F. Russel in 1916; the report of Father Spalding of Marquette University to the N.C.E.A. in 1919 that Marquette Academy had been compelled by public opinion to discontinue taking students from the sixth grade; and his own (Father Cunningham's) paper before the N.C.E.A. in 1924 recommending 14 years of general education. Finally, he said, now: "The school, one of the most conservative of our social institutions, has been jarred out of its complacency by the shock of war. The *Resolutions and Recommendations* adopted by the National Conference of College and University Presidents at Baltimore in January of this year reads in part as follows:

"... recognizing that basic education should be completed prior to induction through Selective Service at the age of 20, we recommend that an immediate study be made of desirable articulation in the academic calendars of schools and colleges to facilitate acceleration of total educational progress' . . . This mention of the age of 20 fits in perfectly with the recommendation made repeatedly during the past 50 years that the American educational ladder be rebuilt in terms of a school system that will limit the number of years to be devoted to general education to 14 instead of 16, including elementary school, high school, and college."

Father Cunningham's recommendation is for a six-year elementary school, a four-year high school, and a four-year college, with formal general education to end with the bachelor's degree at the close of the fourteenth year, at the average age of 20 (instead of 22 as at present).

EXAMINING THE PRODUCT OF THE CATHOLIC HIGH SCHOOL

Brother John Berchmans, F.S.C.

Principal, Cretin High School, St. Paul, Minnesota

"The only real test of the adequacy of any educational effort is to determine actually what young people do after they leave school. A follow-up study is one means of making such a test. The results from such a study should give the high school much information to help improve the curriculum, to vitalize and direct counseling, and to make more purposeful the work of the classroom teacher."

Some of the items of information which Brother Berchmans suggested be sought are: Number of pupils who graduate, number of graduates who continue their education, number who secure jobs, kind of employment and place, what help has counseling and training been to them, what happens to those who drop out of school? What can the school do to help former students? Attitude of former pupils to the school? How are former students using leisure time? Are they faithful

in their religious duties? To the duties of community life? Attitudes toward race, moral issues, law enforcement, social security, the establishment of a new order, etc.?

"It has been found advantageous to make the first study during the month of December of the preceding class of June graduates. The second survey can be made a year later and a third survey three years after the first."

A SUPERVISOR'S EVALUATION OF THE TEACHING OF RELIGION

Brother Bernard T. Shad, S.M., Ph.D.

Inspector of Schools, Society of Mary, Dayton, Ohio

"As a general rule, the priest, because of his theological training, and the religious Sisters and Brothers, because of the program of studies prescribed by their respective congregations, do possess the requisite knowledge to teach the high school religion course. Although essential, mastery of subject matter is not necessarily a guarantee that a person thus equipped will teach a satisfactory course of religion. Most of us here present have had the personal experience of attending college or university courses taught by professors having the doctor's degree, and yet, we found them to be anything but good teachers. Other factors must, therefore, be present. Here are two pictures of classroom work:

"The Brother was making use of a short summary at the blackboard — simplified visual aid — consisting of three lines, with but one sentence to each line. These were topic sentences, and were frequently referred to during a greater part of the period. The remaining time was devoted to a discussion of the following part of the text. It soon became apparent that this teacher, in addition to knowing his subject matter, had prepared his class well; and as a result of this serious preparation you became conscious of a definite plan and organization of the course material. There naturally followed a well-ordered presentation of the various points of discussion, as well as a series of questions by the teacher that were intelligent, purposeful, and timely. The intelligence of this teacher and his effusiveness and enthusiasm were contagious, creating a powerful force in motivating the students before him.

"Directing attention now from the teacher to the students, you found a class that was not only quiet and attentive, but a class of real American boys, showing a healthy vitality. The pupil-teacher cooperation that pervaded the atmosphere was most delightful to witness. The stimulation of thought soon gave expression to frequent questions from the students, questions characterized by the same intelligence and definiteness of purpose as that of the teacher who put a lot into this course of religion both before and during the class period, and he was amply repaid by the gratifying student response. I assure you it was a real pleasure to spend 40 minutes in this room, for you felt yourself in the presence of an inspirational teacher, and a similarly inspired class of young men. You realized that having such a healthy situation continue day after day, these young men should leave school, not only equipped with definite knowledge of their religion, but also with an enthusiasm for further study of the doctrines of holy Church, an enthusiasm that would seek an outlet in the various forms of Catholic Action. Here was inspired teaching, vitalized learning, a functional religion course.

For convenience, let us call this exhibit A.

"As a matter of contrast, I will now have you accompany me into another classroom where the atmosphere was not quite so congenial. Let us call this exhibit Z. You will not like this visit; I did not like it. In fact, I was bored for 40 minutes. And since I do not wish to bore my audience, we will remain in this uncongenial atmosphere just long enough to familiarize ourselves with the teacher's procedure, and the reaction of the students. This teacher had sufficient knowledge and experience to teach a good class, and he was blessed with a fine personality. It soon became evident, however, that he had not given too much preparation to this course; there was little evidence of plan and organization; the presentation and questioning were rather aimless; there was no attempt to introduce visual aids. On the part of the students, the response was rather passive. With little stimulation of thought, there was less vitality, and the pupil-teacher cooperation was rather weak, the teacher being obliged to do most of the work during the entire period. It was a matter of coincidence that my visits to classes Z and A followed each other. However, I reversed the order, with the thought that, after enjoying the pleasant experience afforded by class A, you would be in the proper mood to bear up with the unfavorable reaction following your visit to class Z."

CATHOLICS AS RESPONSIBLE CITIZENS

Rt. Rev. Msgr. John J. Fallon, M.A.

Superintendent of Schools, Diocese of Belleville; President, Le Clerc College, Belleville, Illinois

"We cannot begin to understand the very grave responsibility that rests upon the shoulders of all educators in training for responsible citizenship unless we accept the task as a part of Catholic educational philosophy. Even this acceptance on the part of the Catholic educator will fall short unless he goes higher and seeks the aim and objective of citizenship in moral theology. The Catholic teacher not only instructs the pupil in moral principles of government, but convinces the pupil that the knowledge of these principles begets a moral obligation. It is not sufficient to teach citizenship in the Catholic school as a subject, but the Catholic teacher teaches a child, an individual, who some day will be an intrinsic part of the various civic bodies in which he shall live. It is comparatively easy to teach the principles and practices of arithmetic or technical grammar, but it is another thing to send a boy and a girl into the world with an intelligent moral realization of the dignity and grandeur enjoyed by citizenship in the United States of America. . . .

"In training for citizenship, it is sad that the general educational system of this country does not admit moral values in the sense that we are responsible to God for our conduct and for the part we play in the destinies of our country. To the Catholic educator, however, a broad, wide, and fertile field lies before him in preparing for future citizenship. Law, order, and obedience must circumvent his every action as a Catholic. Law, order, and obedience must play an all-important part in him as a member of the civic society to which he belongs.

"After the educator understands and acknowledges the teaching of citizenship as a

moral obligation, and resolves to impress the student with the gravity of his moral obligations, it is necessary for the educator and the educational system under which he operates to be fully in accord with the principles upon which the government under which he lives is founded. In our country democracy has always been a word of which we have been justly proud. The blood, the tears, the havoc, the murders of countless thousands in Europe have emblazoned the words of democracy in letters that 'he who runs can read.'"

DEVELOPING PROPER SOCIAL ATTITUDES IN WARTIME

Sister M. Consilia, O.P., Ph.D.

Supervisor, Mt. St. Mary, Newburg, N. Y.

"World wars arise from world problems. They are problems of human solidarity, of common brotherhood, of international peace and cooperation, as distinct from problems wholly national in scope. . . . They are problems of free access to vital resources through labor, trade, and exchange, problems of population distribution, of the use of the world's sparsely settled but productive areas, problems, therefore, of immigration and emigration. . . . These are problems around which wars are fought, and, it seems to me, problems to which the school can and should give much and immediate emphasis. . . .

"As the individual has the right to be secure in the pursuit of his goal and freedom from unjust aggressors, invoking the dictates of divine law in support of this right, and upon human authority to protect and foster it, so minorities, whether they be minorities within a nation or minorities among the nations, have equally the support of the eternal law of God as the bulwark of their right, and international institutions and international law as the protectors of their strivings. . . .

"I would urge you to prepare the minds of all your students and, through them, of those in their family circles at home, for a just peace, so that, if it should come, as we pray it will come, through the mediation of His Holiness Pope Pius XII, the sole moral authority on this earth having authority over all nations, then you and I will have done our part to make the peace terms, based on morality and God-given rights, acceptable to all peoples and to every government."

THE DULL CHILD IN THE ORDINARY CLASSROOM

Rev. Edmund J. Goebel, Ph.D.

Superintendent of Schools, Archdiocese of Milwaukee

"Unfortunately, those who see a real social value in the education of children with high I.Q.'s seriously question the value of spending much time or energy on educating children in the low-ability groups. What a fallacy! Our failure to help this group causes the minds of these children to be filled with feelings of injustice, bitterness, and insecurity without compensating factors in their emotional life.

"The education of the dull child is a real challenge. . . . His mental ability makes it impossible for him to profit from the regular total school program. If he is forced to compete . . . he usually develops a failure complex toward life. . . . If he never enjoys

the 'feel of success,' he is bound to react in a characteristic antisocial and defeatist manner. His feelings may be suppressed, but he is invariably resentful and broken; his ambition is destroyed. . . .

"As Catholic teachers we must reach down to the 'poor of the flock.' Of course, it will try our patience and test our mettle as educators. But, the satisfaction of having helped 'the least of these' will be worth the effort. A dull child can succeed in proportion to his mental capacity. To make this possible, the steps in academic schoolwork must be developed slowly. Every lesson must be presented at the level of the child's understanding. The assignments must be short and simple enough for the child to master. Drill, repetition, and more drill will be the order of the day if the teacher has grasped the situation intelligently and scientifically. . . .

"The whole problem simmers down to one of adjustment. The development of desirable traits and attitudes is paramount. Of all things we must consider self-control, obedience, honesty, good humor, orderliness, loyalty, good manners, and respect for the Church.

"In our work we must be sure not to have the child associate punishment with religion. How many children of this type have left school hating the Church, the priests, and the Sisters because in their mind they did not get a square deal. As a matter of fact the whole thing happened because the teacher did not understand the child's limitations and his needs. . . .

"Where and when the dull child is properly recognized, he will have a chance to enjoy school life; so will the teacher enjoy life. She will be content to make them good citizens and good Catholics."

THE DELINQUENT CHILD

Brother Hubert, C.F.X.

Principal, Holy Name School, Brooklyn, N. Y.

After discussing the various phases of problems of discipline in the school, Brother Hubert summarized the situation as follows:

"If we, as religious teachers, fail to realize our position before Almighty God; if we fail to appreciate our God-given vocation, and we neglect a small fraction of our work at the expense of one soul; how much greater will our punishment be before God when we multiply souls, and multiply years. Such inconsistency cannot long exist. It is unjust for us to teach a child, if we have neglected to prepare ourselves for that task to the best of our ability. It is unfair to expect more from a child than his mentality will permit. It is inhuman to expect a child to be attentive if his physical condition is poor. If we, as religious teachers, are to succeed in breaking down the prevalent religious ignorance and indifference, we must act the part—we must teach by example. Children usually act before they think, and they learn to think only by acting; hence, they are influenced more by example than by people. We cannot get away from the thought that school subjects are formal and uninteresting, and give rise to, as Shakespeare says, 'the whining schoolboy, with his satchel . . . creeping like a snail unwillingly to school.' It certainly will be a grand feeling if we can toss this whole problem back into the laps of the parents where it rightly belongs. As Father Lord says, 'it would be perfect if we could say, Social life

is no problem. Our Catholic homes are the centers of social life.'

"In the Diocese of Brooklyn, New York, we are justly proud of our educational system. It is the aim of our every teacher to feel personally responsible for the system of which he or she is happily a part. In this regard, it has always been an unwritten law of the teaching personnel never to shun a responsibility; hence, our so-called delinquent is a subject of individual study. Contrary to popular opinion in arguments for and against a particular method of acting, the Brooklyn schools do not 'palm' off their problem children on the public schools. On the other hand, it is a matter of record that parents are advised to transfer their children to the Catholic school where the religious teachers can exercise a spiritual influence to counteract the poorly established home conditions which we recognize as the number one cause for delinquency.

"The religious teacher of the twentieth century is a composite being—he or she is a psychologist, a psychiatrist, and a psychoanalyst. Modern pedagogy would have us believe that these specialists are of recent entrance into the field of education, and because of such specialization, our American system of education will be considerably enhanced. However, as Catholics, as religious teachers, we know from actual experience that the Catholic Church has been following this particular branch of education since the foundation of the Church.

"We have within the confessional the ultra-psychologist, the ultrapsychiatrist, the ultra-psychoanalyst. Fortified with divine power, and consecrated to a life of sacrificial service, the priest is always prepared and ready to provide youth with consolation, encouragement, and assistance. Because we are teaching and training the men and women of tomorrow we must acquaint the youth of today with the power, the gifts, and the love of God which spring eternal from the direct representatives of Christ on earth."

THE GIFTED CHILD AN EDUCATIONAL PROBLEM

Sister Ignatia, C.S.J.

St. Thomas Apostle School, Minneapolis, Minnesota

"Psychological tests should be given to all children upon entering school so that no time may be wasted in his classification. The intelligence test is the greatest factor in discovering the gifted child. Terman's classification gives an I.Q. of 120 for very bright children and those 130 or above as geniuses or near geniuses. Average human beings number 60 per cent of the total population. These range in intelligence from 90 to 110. They set the pace for school standards. Thus the curriculum is set up for three fourths of the school enrollment. Those with I.Q. 130 or above constitute the intellectually gifted or 1 per cent of the population. There are approximately two hundred thousand gifted in the United States. It is important to note that not all who possess potentialities for achieving will achieve in later life. Intellect is not the only factor involved, but no one will achieve greatness without a great intellect. . . .

"Through the grades the child should be I.Q. tested every three years. If the results of the test remain within six points one has a

rather accurate measure of intelligence. For the average child a group intelligence test may be adequate, but for the underprivileged child and the gifted it would be well to give the Stanford revision of the Binet-Simon scale. The coefficient of reliability is higher for an individual test than for a group test. Before recommending a child for a special class every means possible should be taken to ascertain his fitness.

"Survey tests should, also, be given to evaluate a pupil's performance. One may give a general diagnosis test or an analytical test. Survey tests give a profile of pupil achievement in the regular fields of schoolwork. They reveal a pupil's abilities and disabilities. Diagnostic tests become instruments of guidance in the hands of a trained teacher. Measurements from a diagnostic test are based on pupil's performance and not on mental capacity as determined by standardized tests. It often happens that a child may have a mental age of 12 and an educational or achievement age of 10 years. Thus, this child is not achieving according to his capacity. With our less gifted children we try to get their reading age up to their mental age. A statistical study on the amount of achievement needed to bring the reading age up to the mental age would be a welcome study to elementary teachers. It very seldom happens that a reading age exceeds the mental age. A profile chart helps the teacher in assisting the pupil to choose his major field of endeavor. If the chart shows the pupil to have an educational age two or three years in advance of his chronological age, the pupil should then be reclassified to provide a more adequate stimulus for learning ability. . . .

"The training of the gifted for the most part has been sadly neglected except for a very few scientific studies. Many of us are perhaps wondering why more leaders are not born. Bole says that leaders are made, not born. Find your children of superior intelligence and then prepare them for leadership by the best education possible. . . .

"Some difficulties met with in working out an enrichment program at the elementary school level are: (1) So few administrators are willing to do experimental work. (2) We have good teachers, but not many lend themselves to pioneering. (3) Not much has been published in the field.

"More teachers need to contribute professional literature, to give their findings from their daily life, rich in experiences. We need administrators trained in the fields of research and experimental education."

WHY DON'T THEY READ CATHOLIC BOOKS?

Brother George N. Schuster, S.M.

Author of *Living Catholic Authors of the Past and Present*

"Our students are ignorant and unappreciative of their great heritage of Catholic literature, and they are so because we are indifferent, we are unappreciative. . . .

"Precisely what do we do to develop a taste for Catholic literature in our students? The great majority of us do nothing of any permanent value. In comparatively few schools is there any organized endeavor to acquaint the Catholic student with his literary heritage? Attempts to do so are usually scrappy and sporadic."

Brother George explained at length, with examples, that the usual observance of Catholic Book Week with exhibits, games, posters, lectures, pep talks, and the like, is only a beginning which is not carried over into the classwork of the year. Afterward, he said:

"We teach students to *know* Coleridge and Shakespeare and Keats. We paint biographical high lights and human-interest details that transform authors into people to be loved and read. We etch an imperishable portrait of Macaulay as an encyclopedia in knee breeches. Our anecdotes make him come alive and walk into the classroom. The students itch to know him. But Hilaire Belloc? That square-jawed, blue-jowled legionnaire of Christ is nothing to the student but a small word that appeared on a white card that was shuffled during Book Week. We drivel over the lush epithets of Oscar Wilde and Swinburne, and worship them as hallowed soothsayers because our textbooks say they are. But Francis Thompson, Eileen Duggan, Chesterton? Have we recounted for the student the epic of G. K., the great shining knight who, 20 years ago, came riding into the camp of the true Church, new baptism on his brow, the Sign of the Cross on his shield, and the laughter of giants ringing on his lips? We have confided the destiny of the Catholic immortals to a dust jacket, and we have put the dust jacket into our files.

"How are we to develop in our students a taste for the Catholic literature of Belloc and Feeney and Repplier and Halleck? The same way we develop a taste for the English and American literature of Stevenson and Hamlin Garland. . . .

"Have we ever pictured the Catholic Literary Revival for our students as a great tree that sinks its roots down through 20 centuries of Catholic tradition and culture, drawing from them the inspiration and sustenance for the great trunk that symbolizes the unity, universality, and strength of Catholic letters, the branches and leaves representing countries and their respective authors drawing life from the trunk of the Catholic Church that is one in doctrine, one in authority, and one in Christ? . . .

"Pius XII is extending his hand to Peter across the unbroken centuries; Dawson is building on the foundations of Augustine's *City of God*; Sister Madeleva is taking up the pen that Teresa laid down four centuries ago; Fulton Sheen is echoing the words of Newman: 'The kingdom of God and His justice will be restored on the earth when man restores God to his heart and aspires to holiness.'"

Recounting the experiences of teachers who have done this job well, Brother George says that some students have read as many as 30 Catholic authors since September, and many of the books were obtained from public libraries. In conclusion, he said:

"It has been done. There are teachers who have taken time to read themselves into a deep and sincere appreciation of Catholic books. They fed their students judiciously on the strong meat of our literary past and present, they tapped the spirit of enterprise natural to adolescents, making holy rebels of them inspired with zeal for a cause. Their students read and were enthusiastic, they brought books to their families and friends, they sent books instead of doilies as Christmas gifts, they convinced their neighborhood librarians that they really wanted to read

Catholic books. And the cause of Christ was served."

CORRECTING SPEECH DIFFICULTIES

Brother C. Patrick, F.S.C., M.A.

Ascension School, New York, N. Y.

Brother Patrick prefaced his paper with a recent news item recording a statement of Dr. James Sonnett Greene, founder and medical director of the National Hospital for Speech Disorders, to the effect that speech and voice disorders are one of the chief public health problems afflicting 13,000,000 persons or 10 per cent of the American population.

Many minor speech defects may be remedied by the classroom teacher along with other personality handicaps, but, said Brother Patrick: "In the case of serious speech handicaps the teacher might well adopt the slogan of the first-aid: Do no further injury. It is her task to educate the parents to the benefits and necessity of receiving expert treatment for the child who needs it. The speech correctionist should be called in for both diagnosis and therapy. Many of our parochial systems either independently or in conjunction with diocesan universities maintain speech clinics and centers where expert assistance will be given. It is quite clear that the role of the classroom teacher should be one of sympathy and help toward the defective and of cooperation and assistance toward the specialist. . . . Needless to say she should shield the defective against the cruelty and ridicule of his companions. . . . Speech correction is re-education, retraining. This re-training is a long, patient, consistent task which only the classroom teacher can do efficiently."

MOTIVATING CORRECT SPEECH

Rev. Felix N. Pitt, Ph.D.

Superintendent of Schools, Archdiocese of Louisville

"Defective speech can be classed among the ills of human nature and does require the attention and care of specialists for correction. However all of our interest should not be in the defective few. More and more, educators are realizing the significance of speech in the life of the individual. With this realization more school administrators are demanding that less energy be spent on correction and more expended upon general speech training. . . . The danger is that we will neglect the 96 per cent of our school population who are not classed as special defectives.

"Develop the child's voice so that he learns to speak out, a voice which is easily heard, pleasing, and varied. The child should be made voice conscious. . . .

"Help the children to acquire knowledge of and appreciation for good articulation, enunciation, and pronunciation. . . . Daily articulatory drills on sounds and combinations are an effective aid in this respect. . . .

"Children should be encouraged to ask the meaning of words. . . .

"Give an opportunity to ask and answer questions intelligently, to join in informal discussions, read aloud well, to speak to an audience, conduct a meeting, learn parliamentary law, etc. . . .

"Develop the graceful, poised, and coordinated physical action of the whole body."

THE CATHOLIC APPROACH TO CITIZENSHIP THROUGH READING

Sister M. Marguerite, S.N.D.

Member of the Commission on American Citizenship of the Catholic University of America

"As we understand it, citizenship implies inward life and outward action. This inward life is the life of faith, hope, and charity, centered in Christ, and in the things of Christ. Therefore, until we succeed in motivating our pupils to lead full Christian lives, we cannot develop or build a citizenry that will produce a better society and serve this country in the best possible way. . . .

"Much of this apparent difficulty has been due to the fact that we teachers have lacked the tools, the materials, and the guidance required to carry on a dynamic program where religion could be made to function as the center of the child's social life.

"It was in recognition of this need that the Commission on American Citizenship at the Catholic University has prepared and published a new series of basic-reading texts for all grades of the Catholic elementary school. The books are known under the title of 'The Faith and Freedom Series,' and they aim primarily to bridge the gap which has existed for so long a time between the teaching of religious truths and their translation into life situations. . . .

"Reading influences the individual's thought life, emotional life, and his conduct to a greater extent than does any other school activity. It is for this very reason that the Commission on American Citizenship has proposed to carry its program of Christian Social Living to young children through a series of basic readers. Reading in its broadest meaning should aid in the development of the finer things in life. It should tend to make better individuals, more noble Christian citizens, and a more wholesome Christian society. However, we all realize that mere exposure to reading will not produce these desired ends. What the child learns in religion and what he reads about in the reading lesson must be carried forward to an even greater degree, and provision must be made in the classroom for the child to apply what he has imbibed."

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Educational Problems of War at Regional Meeting

The Central Regional Unit of the secondary school department held its fifth annual meeting and the Midwest Region of the college and university department held its seventh annual meeting both at the Hotel Stevens in Chicago on March 24.

"Gearing the Curriculum to the War Effort," by Captain Oliver L. Rapp, U. S. Army, 6th Corps Area Headquarters, Chicago, was the opening number of the secondary program.

EDUCATIONAL PRIORITIES

"Education as usual now will be neither possible nor desirable," said Captain Rapp. "Every activity in the school may be considered as related to the war effort; now we must decide not only what is important, but also what is of first importance. Priority in education, as well as priority in business, must be established without abandoning the essential services of the schools, the appropriate war duties of the schools should be given absolute and immediate priority, in time, attention, personnel, and funds over all other activities."

Captain Rapp listed and explained a number of priorities in education:

1. Priority in Training Workers for War Industries and Services

"Manpower must be trained for the military and for the factory. We are going to take several million men out of war industries, and put them into the military forces. [and] 18 months from now we must have 20,000,000 instead of [the present] 5,000,000 workers in war industries."

Since the war is in a large part a contest of production, and may extend over a period of years, it is important to continue the vocational training of all youth. . . . Secondary schools must train them. They have already trained 1,776,000 in the past 18 months in 500 secondary schools compared with 61,000 during World War I."

2. Priorities in Teaching Issues, Aims, and Progress of the War.

"Our high schools are not to be turned into vocational schools. General education is certainly important. Youth must know something about this war; he should know the issues, the aims, and the progress of this battle for democracy. . . . Teach the war itself as current history. . . . Social studies courses of many high schools are putting less time on the study of the Greek and Roman civilization and making more time for the realistic study of: What This War Means to Us; the Aims for Which We Fight; the Sacrifices That Will Be Required of Us; the Kind of Peace We Seek to Insure. . . . Calmly but forcefully young America must be taught that this is a life-and-death struggle for democracy; 7,000,000 youths can carry that message to the American home. . . . The history, geography, and literature of the United States should be placed in a setting of the history of the world."

3. Morale Is Another Priority

"We shall need to teach the hard lessons of patience and endurance for those qualities that are required by the strategy of a long war. We must be prepared to wait without losing heart nor finding fault until we have built up sufficient superiority in men, machines, and materials."

4. Producing Goods and Services Needed for the War

Learning about tractors, trucks, and farm machinery; vocational agriculture; vegetable gardens; dairy and poultry projects; glider and airplane clubs; preserving fruits and vegetables; first aid; clothing projects; personal services such as: carrying messages, filing, typing, operating telephones, supervising entertainments; working at child-caring centers.

5. Priority on Health Education

"Fitness for service should be utilized as a social motive."

6. Priority in Physical Education

7. Priority in Learning About the South American Countries

8. Priority in Teaching Democracy.

SOLDIERS OF CHARACTER

Rev. Eugene A. Lamb, S.M., vice-president, Maryhurst Normal, Kirkwood, Mo., discussed "Teaching Religion as a War Effort." Speaking from his own knowledge of army life and from that of many chaplains and other army officers and personnel, he said:

"I think it cannot be too strongly stressed that religion should not be used as a whip to stir up or foster the war effort. . . . On the other hand, the war is something that will naturally stir up interest in religion, and will make the need of religion and our dependence on God more and more apparent.

"At the present, army life is the vocation of American youth and man power; and to many far-seeing men, it will probably remain so to succeeding generations. Preparation for it is something that, in most high schools, has been completely overlooked.

"I believe that our Catholic schools (for schools that have not had preparation for the army particularly in view, but which had in mind making good citizens of heaven by making good citizens of earth) are doing a very good job nevertheless in preparing the boys for army life. They are even doing a superior job from every point of view—physically, mentally, and morally."

"The Catholic population of the country is about 16 per cent of the total population; whereas the Catholic percentage of the army is more than 30. I think it can be safely hazarded that the Catholic stock is physically superior. . . . From a mental point of view I have this interesting data: A list of boys who proved to be of superior caliber in certain qualification and aptitude tests was checked . . . to determine the religion of the boys. Some 60-odd per cent . . . were found to be Catholics. From a moral point of view: According to quite a number of officers and noncommissioned officers, Catholics are definitely superior in honesty and language, in purity and moral integrity. They accept responsibility, they show more ambition and more of a 'heads-up' attitude. . . . One particular Sunday the commandant of the post visited the chapels to see how the services were attended. He found every one of the eight Masses 'jam packed' with soldiers in the aisles, in the sanctuary, on the very altar platform, in the sacristies, looking in the windows."

Father Lamb set as our aim in preparing boys for army life as: "To increase to the maximum the power of the young soldier to resist temptation. . . . The big problem that faces American youth today is softness—physically, intellectually, morally. The problem must be faced and conquered."

CHRISTIAN CITIZENSHIP

Archbishop John Gregory Murray of St. Paul was the speaker at a joint luncheon meeting of the high school and college groups. Stressing the training for Christian citizenship, His Excellency traced the Catholic school system to the organization of the college of the Apostles by our Lord.

Catholic education, he said, is concerned not only with the highest development of the individual as far as temporal happiness is concerned but it is also concerned with the citizenship of heaven. It is important to meet the emergency, but it is also important for our Catholic schools to maintain the values which are perpetual in the process of education and more than the heritage of the past. We must neutralize the evils that discard culture. We must be careful to defend our country, but we must not neglect the fact that change is necessary in the reconstruction, and that is where a Catholic education can play an important part.

SPIRITUAL INTER-AMERICANISM

Sister M. Laurine, O.P., Sienna Heights College, Adrian, Mich., discussed Spiritual Inter-Americanism.

The biased reports of some of our popular writers regarding social, economic, political, and religious affairs in the South American republics are, according to Sister Laurine, infuriating to our "Good Neighbors." "We Catholic educators have the password—Faith—for 95 per cent of all Ibero-Americans are Catholic. . . . Spanish must become the number-one ranking foreign language in our schools . . . not only as a reading vehicle but for the purpose of acquiring a speaking knowledge. Our postwar ambassadors, engi-

neers, captains of industry, potential leaders of all classes are now in high school."

In the words of Rev. W. F. Cunningham, C.S.C., Sister Laurine asks: "When, as we are confident, we emerge victorious from this war, will our interest once more be directed east to Europe and west to Asia, forgetful that we are an integral part of the Western Hemisphere? . . . The fate of this hemisphere stands or falls in terms of the 22 independent nations that constitute it, working together for the realization of a common purpose."

THE SOCIAL ORDER

Rev. John P. Delaney, S.J., Institute of Social Order, New York, read a notable paper on "The Social Order in War and Peace."

The message of Father Delaney may be summarized as follows:

We must prepare plans for the Peace that is to follow this war.

During the past year the social conditions have changed. From 70 to 80 per cent of labor is now working in war industry and this number will increase. Industry for better living has been suspended. Before the war is over, there will be a complete labor mobilization by Washington regimented for the common good.

The Peace in this war will come suddenly or gradually but war production must continue at top speed right up to the very day

that the peace is signed. There will be no tapering off of war production; it will stop suddenly.

Some are planning on a world civilization, a world religion, a world economics, etc., to follow this war. If we stick close to the plans of the Holy Father in his encyclicals and take an active part in the forming of the opinion, we shall win the peace.

NEW OFFICERS

The new officers elected by the secondary group of the Central Regional Unit are: President: Rev. Bernardine Meyers, O.P., Fenwick High School, Oak Park, Ill.; vice-president, Sister M. Ignace, S.S.N.D., St. Mary's Academy, Prairie du Chien, Wis.; secretary, Rev. Norbert Barrett, Loras Academy, Dubuque, Iowa; delegate to the N.C.E.A., Rev. Laurence M. Barry, S.J., St. Ignatius High School, Chicago, Ill.

The Midwest Region of the college and university department elected the following officers: president: Sister M. Evangela, B.V.M., Clarke College, Dubuque, Iowa; president-elect, Rev. Bonaventure Schwinn, O.S.B., St. Benedict's College, Atchison, Kans.; secretary, Mr. Arthur M. Murphy, St. Mary's College, Leavenworth, Kans.; representatives, Rev. William J. McGucken, S.J., St. Louis University, St. Louis, Mo., and Sister M. Evangela, Clarke College, Dubuque, Iowa.

Catholic Education News

HELEN C. WHITE GETS LAETARE MEDAL

The Laetare Medal, awarded annually by the University of Notre Dame to an outstanding lay person who has advanced the cause of Catholicism in the United States, goes, this year, to Helen C. White.

While Miss White is best known to the public as the author of three historical novels—*A Watch in the Night*, *Not Built With Hands*, and *To the End of the World*—she has won national recognition in her profession of education. She is a professor of English at the University of Wisconsin. Her books of a professional character are: *The Mysticism of William Blake*, *Victorian Prose* (joint author), *English Devotional Literature*, and *The Metaphysical Poets*. She is at work on a new historical romance with the Spanish Missions of California as a background.

SODALITY AND MOTHERS' DAY

May 10, Mothers' Day, is also observed as World Sodality Day. Sodalists plan a fitting program in honor of their own mothers and of the Mother of God. The special intentions for which sodalists are asked to pray on this day are: "Peace among nations; peace and justice and charity within nations; peace and brotherly love in families and among friends."

The 1942 Sodality Summer School of Catholic Action will be held at: New Orleans, June 8-13; St. Louis, June 15-20; St. Paul, July 6-11; Boston, Aug. 17-22; New York, Aug. 24-29; and Chicago, Aug. 31-Sept. 5.

RURAL PUBLICATION RENAMED

Land and Home is the new name which has been selected for what has become the successor to the *Catholic Rural Life Bulletin*, published by the National Catholic Rural Life Conference. *Land and Home* is edited by Rt. Rev. Msgr. Luigi G. Ligutti, Des Moines, Iowa, executive secretary of the conference. The National Catholic Rural Life Conference is under the sponsorship of Most Rev. Edwin V. O'Hara, honorary president. Most Rev. Aloisius J. Muench, of Fargo, N. Dak., is the president. Problems of rural education will be treated in forthcoming

issues of *Land and Home*. The editor and his associates have some very forward-looking ideas on the problem of education for rural life.

DEFENSE LITERATURE

Pennies is the title of an 8-page illustrated booklet for grades 4, 5, and 6, telling about the usefulness of pennies when converted into defense stamps. It may be obtained free from a state or local defense savings organization.

Sharing America is a booklet to help teachers present the cause of defense stamps in grade and high schools. It may be obtained from a defense savings organization or from the U. S. Office of Education, Wash., D. C.

A PRACTICAL KIND OF CHARITY

In Philadelphia there is an outstanding club of educated Catholic men, called the Philopatrian Literary Institute. This organization has for more than 90 years combined cultural and social activities with what is now called Catholic Action.

Recently the "Philos," as they call themselves,

established a committee on Industrial Relations to assist the needy by helping them on the road to economic rehabilitation. A typical project of this committee is the "canning factory" established on the farm of the Good Shepherd Nuns through the cooperation of the Philos and their friends. With equipment improvised from salvaged materials, the nuns and their charges last year canned 2500 gallons of tomatoes and 200 gallons of tomato juice from tomatoes produced on their own farm.

CONFRATERNITY PUBLICATIONS

Catholic Education and the Confraternity of Christian Doctrine, by Most Rev. Edwin V. O'Hara, is the latest publication of the Confraternity of Christian Doctrine. Bishop O'Hara reviews the history of the movement from the time of the "great saints and apostolic teachers of the 16th century" to its present revival resulting from recent encyclicals.

New editions of the Confraternity study-club pamphlets include the *Life of Christ* series, correlated with the revised New Testament; *Leaders and Instructors' Manuals*; *The Religious Discussion*, for high school and adult groups.

All of these publications may be obtained from the St. Anthony Guild Press, 508 Marshall St., Paterson, N. J.

EDUCATIONAL REPORT FOR PHILADELPHIA ARCHDIOCESE

The educational report for the archdiocese of Philadelphia for the year 1940-41, submitted by Rt. Rev. Msgr. John J. Bonner, states the enrollment in elementary schools and high schools as 142,121 and the number of pupils at the end of the year as 134,669. The Catholic high schools of the archdiocese enrolled 25,440 pupils.

While attendance in the elementary grades showed a considerable decrease, there was an increase of 456 children in the kindergarten and 558 in the first grade. All of the diocesan high schools in the city, some of them with one or more annexes, are crowded to capacity.

Facilities are being provided for teaching courses to train workers for the National Defense Program and some of the boys' high schools are offering various vocational courses.

(Continued on page 10A)



Miss Helen C. White.

Schoolroom with its *face lifted!*



*St. Augustines School,
Chicago, showing
improvement made
by installation of
American Envoy
classroom seating.*

WHEN the change is made from old seating to modern, streamlined American Universal desk-seats or American Envoy seating, the appearance of the classroom is improved wonderfully. These pictures show that!

But the improvement doesn't stop there. For this scientifically designed, new American classroom seating makes a very real and noticeable improvement in the work and physical well being of the students.

American Universal desk-seats adjust quickly and easily to the child's size. Correct posture sitting is made natural and comfortable. Fatigue and restlessness are lessened. Eye strain is eased. American Envoy chairs have streamlined beauty, extra sturdiness and improved use values.

Young America deserves the best. Don't let a few pennies difference in cost stand in the way of giving your students the many advantages of this superior seating. Write today for our school furniture catalog.



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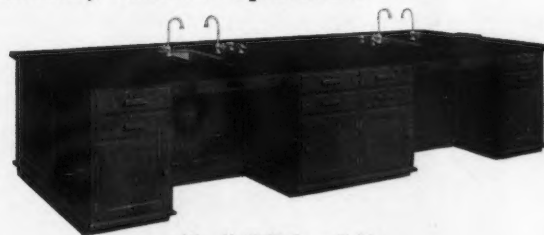
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Specify **SHELDON** *for laboratory furniture*



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Let Sheldon plan the Laboratory Furniture layouts for your school. By using our standard units of equipment, efficient and economical science room combinations can be worked out for each room devoted to laboratory courses. Write today for our catalog, or, better still, ask us to have a representative call to review your laboratory Furniture requirements.



No. K-48 Biology Table

The Laboratory Tables illustrated are only a few of the many time-tested Sheldon designs available. The H-10 Table is a four-student assembly complete with integral fume hood. Likewise, the H-49 unit has integral fume hoods, but accommodates eight pupils per class. The K-48 Biology Table is also an eight-student unit and has storage facilities for sixteen pupils. In addition, Sheldon furnishes vocational furniture for Foods, Clothing, and Industrial Arts courses.



No. H-49 Chemistry Table

E. H. SHELDON CO.

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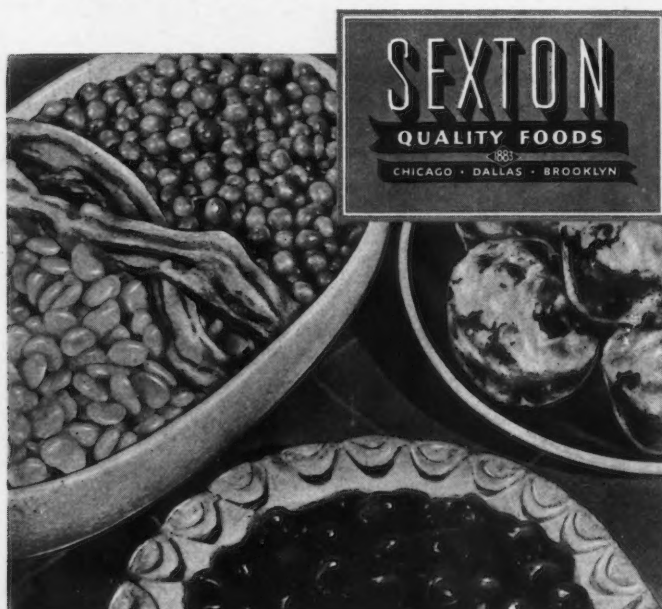
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Style THAT INVITES



Put to work for you the garden fresh, eye-arresting appearance of Edelweiss Frozen Foods. How reluctant appetites will yield to their irresistible appeal! Pioneers in the supply of frozen foods to hotels and restaurants and now aided by constantly expanding transportation facilities, Sexton is distributing Edelweiss Frozen Foods far and wide to meet the ever growing demand. A complete assortment of frozen fruits and vegetables available at Chicago, Brooklyn and Dallas.

Also distributors in Chicago and New York of Honor Brand Frozen Foods



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MORE CATHOLIC SUMMER SCHOOLS

In the April issue of *THE CATHOLIC SCHOOL JOURNAL*, beginning on page 14A, you saw a list of summer school announcements from Catholic universities and colleges from all parts of the United States. Here are some announcements which were not ready at the time the April issue went to press:

Saint Mary College

Leavenworth, Kans. Conducted by Sisters of Charity of Leavenworth. June 9 to August 4. Education: Educational psychology, tests and measurements, essentials of reading, methods in English. Religion, language and literature, natural sciences, mathematics, social sciences, art, music, dramatics, business education, physical education, home economics, etc. There will be special courses in Nursing Education during the summer, and an institute for nurses, July 10-12.

Saint Norbert College

West De Pere, Wis. Conducted by the Norbertine Fathers. The summer school is conducted as a diocesan teachers' college by Rev. E. J. Westen-

berger, superintendent of schools of the Diocese of Green Bay. List of courses was announced in the April *CATHOLIC SCHOOL JOURNAL*.

Saint Mary's College

Notre Dame, Holy Cross, Ind. Conducted by Sisters of the Congregation of the Holy Cross, June 22 to July 30. Education: Elementary psychology, introduction to education, educational psychology for elementary teachers, same for high school teachers, English, French, Latin, social sciences, physical sciences, journalism, mathematics, music, philosophy, religion, etc.

St. Francis College

Lafayette, Ind. Conducted by Sisters of St. Francis Seraph of the Perpetual Adoration. June 1 to August 3. Announcement was published in the April issue. The state board of education has just accredited this school for the preparation of high school teachers and teachers of public health. During the summer school a first-aid course will be offered for elementary and secondary teachers.

St. Edward's University

Austin, Tex. Conducted by Fathers of the

Congregation of the Holy Cross. Courses in Education of Sisters and other teachers. A full semester of general college work will be given during the summer.

Viterbo College

La Crosse, Wis. Conducted by Sisters of St. Francis of Perpetual Adoration. June 22 to July 31. Education: Teaching of music, art, science, children's literature, the Bible as literature, American Catholic poetry, tests and measurements. Latin, French, mathematics, physical sciences, social sciences, speech.

San Francisco College for Women

Lone Mountain, San Francisco, Calif. Conducted by Religious of the Sacred Heart. Education: Educational Psychology, tests and measurements, secondary education, teachers' course in English. English, French, Latin. Spanish, social sciences, mathematics, philosophy.

Mount St. Clare Junior College

Clinton, Iowa. Conducted by Sisters of the Third Order of St. Francis of the Immaculate Conception. June 8 to August 1. Education: Introduction to education, educational psychology, student teaching and observation methods in grade school music, physical education, elementary school methods, English, French, physical sciences, social sciences, mathematics, normal training courses.

College of St. Benedict

Saint Joseph, Minn. Conducted by Benedictine Sisters. Courses in education, art, physical sciences, social sciences, English, Latin, German, mathematics, music, philosophy, religion, speech.

St. Louis University

St. Louis, Mo. Conducted by the Jesuit Fathers. June 17 to July 30. A special course in Organization and Administration in the Education of Sisters. Institute on Canon Law for Religious (June 22-July 3; no credit). Institute on Mental Prayer in the Formation of Young Religious (June 22-July 3; no credit). Institute on Moral Guidance for Young Women (July 6-17; no credit). Institute on the Nun in Corporate Worship (July 6-17; no credit). There will be also Institutes on social work, hospital administration, Latin-American affairs, teaching English, teaching mathematics, teaching Latin. Also regular college work in Education and in subject-matter courses.

St. Clare College

3195 S. Superior St., Milwaukee, Wis. Conducted by Sisters of St. Francis of Assisi. June 22 to July 31. Education: Children's literature, tests and measurements, educational psychology, art instruction, psychology and teaching of elementary subjects, teachers' course in French. Art, biology, English, French, Latin, geography, social sciences, mathematics, music, philosophy, religion.

ADDITION TO PARISH SCHOOL

A new \$10,000 addition to St. Anthony elementary school in Effingham, Ill., was opened informally for use in January. The additional rooms provide classrooms for the first, second, third, seventh, and eighth grades, the principal's office, and a large basement for recreational purposes.

Included in the modern equipment are green chalk boards, asphalt-tile floors, latest type of drinking fountains and radiators, and a sound system wired to every room.

COMING CONVENTIONS

• June 15-17. Franciscan Education Conference, at Quincy, Ill. Rev. Sebastian Miklas, O.F.M., Cap., Capuchin College, Washington, D. C., secretary. • June 22-26. Catholic Library Association, at Milwaukee, Wis. Eugene P. Willing, University of Scranton, Box 346, Scranton, Pa., secretary. • June 22-27. American Library Association, at Milwaukee, Wis. Carl H. Milam, 520 N. Michigan Ave., Chicago, Ill., secretary. • June 25-27. Pennsylvania Vocational Association, at Eagles Mere, Pa. F. Theodore Struck, State College, Pa., secretary. • June 26-27. University of Chicago Business Education Conference, at Chicago, Ill. H. G. Shields, School of Business, University of Chicago, Chicago, Ill., secretary. • June 27-July 2. National Education Association, at Denver, Colo. W. E. Givens, 1201 16th St., N.W., Washington, D. C., secretary.

Suggesting Two Reasons for Calling on WAYNE

Despite the fact that the facilities of our plant are devoted so extensively to the Nation's war program, there are still at least two ways by which we may be able to give a measure of the service you have learned to expect from the WAYNE organization:

1—Your seating requirements may be such that priorities for the necessary materials can be made available through Preference Rating Order P-100, in which case we can furnish WAYNE Grandstands in the usual manner.

2—From materials now on hand, we are prepared to furnish additions to your present mass seating equipment, or make an initial grandstand installation.

Won't you please call on us? We are anxious to co-operate in every way possible.



THE WAYNE IRON WORKS

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PERMANENT AND PORTABLE GRANDSTANDS • ROLLING GYMSTANDS

INDIVIDUAL HELP for STUDENT HANDS!



Here's the secret of progress in penmanship: A writing point that suits *each* pupil's natural inclinations! And this is where Esterbrook offers individual help. For no other pen-maker produces *so wide a variety* of point styles! You can equip each pupil with his or her particular number—saving fatigue, increasing speed, improving legibility! And Esterbrook Steel Pens are *economical*. Moderately priced... strong... durable... corrosion-resistant. Your stationer or school-supply house will be glad to quote on Esterbrook.

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Dunham Makes Fuel Go Further AMERICA'S WAR EFFORT

Catholic Schools and Institutions contribute to America's war effort when they eliminate fuel-waste in their heating system. Such fuel saving frees fuel for vital power and industrial requirements.

Dunham Heating was installed in 1931 in Akron's new 18-story Y. M. C. A. Building. After nine years of service a check up was made: Out of 415 Traps tested, only 11 Radiator Traps and four Drip Traps were replaced. No Valves were replaced. After this long service the Dunham Pumps required only the replacement of impellers and shafts.

A "check-up" and "tune-up" of your heating equipment will cost little in time, and will make little or no demand on supplies other than repair parts which may offer much in operating economy.

"War-time Heating Economies" is a Dunham Bulletin setting forth many simple methods by which heating fuel may be conserved. It will be sent to you upon request. C. A. DUNHAM COMPANY, 450 E. Ohio Street, Chicago.

"Dunham Heating Service" is available through the telephone in more than 60 cities, or by correspondence to C. A. Dunham Co., 450 E. Ohio St., Chicago.

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will economically recondition and maintain floors of wood, linoleum, asphalt tile and rubber tile. Uses standard type of steel wool in ribbon form.

In any classification . . . Floor Seals, Finishes, Waxes, Dressings and Cleaners . . . Hillyard products will give your floors longer life with less spent for upkeep. Hillyard Hi-Quality products will help SAVE your floors from deterioration and produce a beautiful surface extremely easy to keep clean. Call or wire for a Hillyard Maintenance Engineer, his advice and recommendations are FREE.



★ Super SHINE-ALL Cleans, Polishes and Preserves Floors. A neutral chemical cleaner safe for any floor.

★ HIL-BRITE Self Polishing wax. Dries bright. Saves more than 50% in maintenance costs.

★ Super GYM FINISH is non-slippery. No Glare, Super Tough and Long Wearing. Protects your players, your floor and your investment.



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Catholic Education News

(Continued from page 174)

PERSONAL NEWS ITEMS

☐ RT. REV. BERNARD MURPHY, O.S.B., abbot of St. Benedict's Abbey in Mt. Angel, Ore., died in February, at the age of 67.

☐ REV. VINCENT I. BREEN has been appointed new assistant superintendent of schools in the archdiocese of San Francisco.

☐ DR. HUGH STOTT TAYLOR, chairman of the chemistry department of Princeton University and a member of the Pontifical Academy of Sciences, has been awarded the Longstaff medal by the Chemical Society of London.

☐ DR. JAMES J. WALSH, eminent Catholic physician, scholar, and author, died in February. One of the most distinguished Catholic laymen of the country, Dr. Walsh was as widely known and accomplished in the field of history and scholarship as he was in medical science.

☐ MOTHER MARY FELICIA, 76, founder and first mother general of the Sisters of St. Joseph of the Third Order of St. Francis, died on February 22.

☐ DR. EDWARD A. FITZPATRICK, editor in chief of THE CATHOLIC SCHOOL JOURNAL and president of Mount Mary College, Milwaukee, and a lieutenant colonel in the specialist reserve corps of the Army, has been called to report for military duty. He will have his headquarters in Washington, D. C.

☐ ABBOT JUSTUS WIRTH, head of St. Bede's College and Academy, Peru, Ill., died in March, at the age of 72.

☐ DR. E. S. MURPHY, of Missoula, Mont., is the 1942 recipient of the DeSmet medal, awarded annually by Gonzaga University to the Catholic layman adjudged outstanding among Catholics of the Northwest. Dr. Murphy, a convert, was honored because of his eminence in the medical profession, his sterling Catholicity, his extensive charities to the Religious and to the poor, and

for his scholarly interest in the life and works of Rev. A. Ravalli, S.J., first physician in Montana.

☐ VERY REV. EDWARD BLECKE, O.F.M., 78, first provincial of the Holy Name Province of the Franciscan Fathers, died in March.

☐ Word was received of the death, in France, of BROTHER DIOGENE, superior-general of the Marist Brothers.

☐ REV. FRANCIS E. WALSH, Fresno, Calif., has been appointed director of the Confraternity of Christian Doctrine in the diocese of Monterey-Fresno, and REV. JAMES J. MEEHAN, Immaculate Conception Rectory, Jacksonville, Fla., is the new director for the diocese of St. Augustine.

☐ REV. PAUL F. TANNER, a priest of the archdiocese of Milwaukee, has been named director of the youth department of the National Catholic Welfare Conference, Washington, D. C. Father Tanner has been assistant director of the N.C.W.C. Youth Department for the past two years.

☐ REV. JOHN J. FLANAGAN, S.J., is the new president of Regis College, Denver, Colo. After his graduation from the Creighton University Law School, Omaha, Neb., Father Flanagan was admitted to the bar, but gave up a law career to enter the Society of Jesus in 1926.

☐ REV. VINCENT I. BREEN, who has spent the past three years in graduate study at the Catholic University of America, is now Assistant Superintendent of Schools of the Archdiocese of San Francisco, succeeding Rev. JAMES N. BROWN who is serving as an army chaplain.

☐ SISTER MARY GABRIEL, B.V.M., of Clarke College, Dubuque, Iowa, designed an insignia which will be used on the planes of the new Naval Aviation Squadron of flyers from the Dubuque area, known as the *Flying Kernels*. Sister Mary Gabriel's entry was judged the best among the several hundred received.

SIGNIFICANT BITS OF NEWS

☐ Publication of *National Liturgical Week*, 1941, proceedings of the annual gathering, has

been announced by the Benedictine Liturgical Conference.

☐ Plans have been completed for the operation of five Christian doctrine centers in which members of the laity of Philadelphia, Pa., will be prepared to teach religion to Catholic pupils enrolled in public schools.

☐ Monsignor Francisco Vives, vice-rector of the Catholic University of Chile, Santiago, urges a greater interchange of students between North and South America. Both the United States and Latin America would benefit by more intimate contact, Monsignor Vives said. South Americans, he said, would know more of the spirit of work, discipline, and order which motivates North Americans, and North Americans in turn would better appreciate the qualities of Latin-American culture and love of family.

☐ The department of education of the National Catholic Welfare Conference announces in a recent report publishing the results of a biennial survey of Catholic educational institutions of higher learning that enrollment in Catholic universities and colleges in the U. S. has increased 378.9 per cent in the past 20 years. The first N.C.W.C. Education Department survey in 1920 showed there were 130 Catholic universities and colleges in the U. S. In 1940 there were 193 such institutions, an increase of 63, or 48.5 per cent.

☐ The second American Congress for Aesthetics will be held at the Catholic University of America, Washington, D. C., April 24 and 25. Addresses and discussions by prominent scholars of Europe and America will be featured.

☐ Lincoln College, Lincoln, Ill., is a Presbyterian institution attended by some Catholic students. The college is supported to a great extent by endowments made by Presbyterians with the expressed stipulation that religious education be made obligatory under penalty of losing the endowments. The Catholic students, warned that religious education was necessary to graduation,

(Concluded on page 11A)

SENSIBLE... STURDY... FLEXIBLE

HEYWOOD-WAKEFIELD School Furniture is sensibly designed by practical school men. It is soundly built and cabinet finished from selected, close-grained hardwoods. This sturdy furniture provides unusual flexibility, too. It permits any desired arrangement . . . may be easily transferred from one classroom to another for emergency or special uses. May we furnish details on this practical and attractive school furniture?

HEYWOOD- WAKEFIELD

Established 1826

School Furniture

GARDNER MASSACHUSETTS



Catholic Education News

(Concluded from page 10A)

objected to being instructed in non-Catholic doctrine and feared their graduation chances might be imperiled. They complained to the local Catholic clergy, and after consulting with the local board of managers for the college, a program was worked out whereby Catholic doctrine would be taught to Catholic students by priests. Thus far the plan has been very satisfactory and the spirit of the college authorities most commendable.

¶ The Ursuline Sisters of Cleveland, forced out of two academy-convents because of expanding business and a federal housing project, began developing their newly acquired mother house and academy—a 65-room mansion which, together with subsidiary homes and buildings and a 27-acre landscaped and wooded estate, was turned over to the Sisters “practically as a gift,” according to Sister Marie, mother general of the local community. Mrs. Painter, a non-Catholic, in explaining why she gave title of the land to the Ursuline Order said, “The Ursuline Sisters do good work, and I am glad to be able to turn the place over to them so they can continue their educational activities.”

¶ The expansion and development of the Confraternity of Christian Doctrine in the diocese of Brooklyn and the efficient adaptation of its physical setup to the needs and demands of civilian defense were revealed at a recent all-day Catechists' Conference. Several hundred members of the clergy and an equal number of Religious and laity participated in six sessions pertaining to various phases of the Confraternity.

¶ Preliminary plans have been completed for four Rural Life Schools to be sponsored by the National Catholic Rural Life Conference during the summer of 1942. The plans provide for schools to be held at St. Stanislaus College, Bay

St. Louis, Miss.; St. Benedict's College, Atchinson, Kans.; St. Louis University, St. Louis, Mo.; and St. John's University, Collegeville, Minn. The schools are expected to develop among the clergy the quality of leadership which will be vital in the period of postwar reconstruction, the Rt. Rev. Msgr. Luigi G. Ligutti, executive secretary of the N.C.R.L.C., said.

¶ An exhaustive study of the life and work of Galileo Galilei, early seventeenth-century physicist and astronomer, whose 300th anniversary is being observed this year, is to be prepared for publication under the auspices of the Pontifical Academy of Sciences.

WHAT THE COLLEGES ARE DOING

¶ At St. Bonaventure College (St. Bonaventure, N. Y.) the Civilian Pilot Training course has become a direct “feeder” for the Armed Air Service.

¶ St. Mary's College, Moraga, Calif., conducted by the Christian Brothers, has been taken over by the U. S. Navy as one of the four naval aviation instruction training centers of the country. The Navy will commandeer the entire facilities of the college.

¶ The School of Engineering at Manhattan College, New York City, celebrated its golden jubilee, with leaders in educational and engineering activities paying tribute to the school.

¶ De Paul University, Chicago, Ill., announced what is believed to be the first specialized course in the country for the training of airline hostesses.

¶ A \$20,000 grant has been received by Fordham University, New York, from the Charles Hayden foundation, to help finance the college training of boy high school graduates of the metropolitan area who otherwise would not be able to enroll in next September's freshman class. The grant will be used to assist in setting up scholarships.

¶ Assumption College, Sandwich, Ont., Canada, has established a new series of lectures to be

known as the Annual Heywood Broun Lectures. For the past eight years, the college has sponsored the Christian Culture Series of lectures and has founded the new lectures as “an annual intellectual and spiritual memorial to a great soul” and for the purpose of spreading “true and vital ideas to hasten the birth of a new order where all things are restored in Christ.”

¶ Creighton University, Omaha, Neb., recently was placed on the approved list of the Association of American Universities. In notifying the University of its approval, Frank H. Bowles, secretary of the A.A.U., said: “The committee was favorably impressed by the number of Creighton University graduates who have gone on to further study and by the fact that the several professional schools have merited approval by their respective accrediting agencies.”

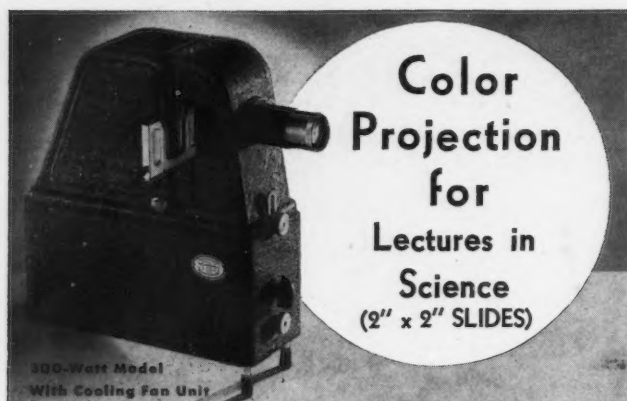
¶ St. Bonaventure College, St. Bonaventure, N. Y., will have a new endowment fund for future students through the purchase of a \$10,000 Defense Bond according to plans announced by the alumni association.

¶ The University of Notre Dame will not conduct a regular summer school this year. The United States Navy has selected Notre Dame as a training center where, each month, 1035 candidates are to receive part of the training necessary for officers. The cooperation for national defense will not interfere with the scholastic program for full-time students at the university, but it renders a summer school for Sisters impossible.

¶ Fordham University sponsored the fourth annual Conference on Oriental Rites culminating, on March 21, in a Byzantine-Slavic Mass in St. Patrick's Cathedral, New York City.

¶ The Campus School, an experimental grade school at the Catholic University of America, has been chosen as a demonstration center for the study of South American countries.

¶ Loyola University of the South at New Orleans is celebrating the twentieth anniversary of its broadcasting Station WWL.



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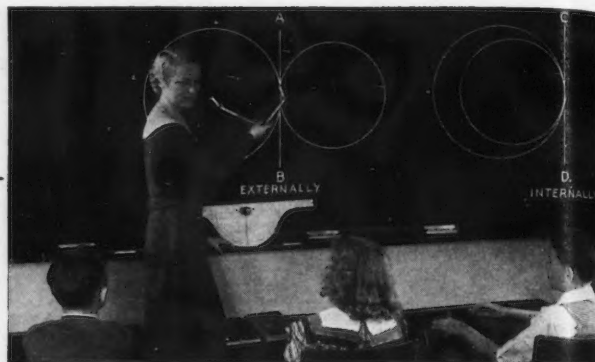


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New Books

The Story of American Catholicism

By Theodore Maynard. Cloth, 694 pp. with index, \$3.50. The Macmillan Co., New York, N. Y.

Many features of American history are so distinctively Catholic that to miss them distorts the picture. Mr. Maynard's book is not only an effective counteragent to a one-sided view of the subject, but it also capitalizes on a story itself fascinating and replete with adventure. Without losing continuity, this single volume contains what hitherto could not be found except in ponderous works. Striving for attractive presentation, the author makes no great pretense at scholarship; yet his sources are the very best and we profit by his use of them.

French and Spanish missionary activity is sketched quickly so that more space can be given to the immediate formative period of the country. Even so, the bold conquistadors and hardy missionaries gain something in Maynard's treatment of them because he understands the great influence of faith in interpreting their lives.

The growth of the Church in America goes hand in hand with the entrenchment of America's highest ideals. This parallel is sufficiently kept in the book to avoid isolation of Church history from its American setting. Real religious toleration began in Catholic Maryland and was otherwise unknown in colonial times, except among the Quakers. Catholics suffered more than any other group for this fundamental right. After the Revolution, in which they had a worthy share, they were rewarded by the fruits of religious liberty guaranteed by the new nation. The fundamentals of our Constitution are doctrines long enunciated by Catholic theologians. What is more, "The Church powerfully helps to preserve the intellectual atmosphere needed for the continued life of the American idea."

Special attention is given to the Church's role in educational, social, and cultural advance in the growth of the United States. A few minor points of controvertible nature in the book may draw criticism from the professional historian. Any Catholic will find this enlightening, pleasant, and profitable reading. — J. Harrington, S.J.

Medieval Humanism

By Gerald G. Walsh, S.J. Paper, 103 pp. \$1. The Macmillan Co., New York, N. Y.

After describing the nature of Christian humanism and contrasting it with pagan humanism in a sweeping manner, the author proceeds to trace the historical development of Christian humanistic thought. He demonstrates that humanism can flourish only in an environment which is Christian.

Mechanical Drawing

By Edward Berg. Paper. Book I, 104 pp.; 64 cents. Book II, 78 pp.; 56 cents. The Bruce Publishing Co., Milwaukee, Wis.

Book I is a beginning high school textbook in general mechanical drawing. It supplies a study of the rules and principles for making and reading mechanical drawings as used in manufacturing and building and provides practical application of these principles. The "example method" is followed. Book II includes an introduction to pattern drawing, architectural drawing, and machine drawing.

Both books present the language of mechanical drawing as a part of the student's general education and provide a sound foundation for further specialization in this field.

Reading and Writing the News

By Maude S. Staudenmayer. Paper, 257 pp. (8 by 10½). Harcourt, Brace & Co., New York, N. Y.

A workbook designed also to serve as a basic textbook for a semester course in journalism in a senior high school. The section on reading is a comprehensive, though condensed, study of various phases of newspapers—reader interest,

how to read, ethics, propaganda, photography, advertising. Writing the news is a rather complete course in writing for school papers.

Americans All

Ed. by Benjamin A. Heydrick. Rev. by Blanche Jennings Thompson. Cloth, 400 pp. Harcourt, Brace & Co., New York, N. Y.

This collection of Stories of American Life is presented here in a new edition with an introduction to each story and a biographical sketch of each author. The aim of the collection is to present a cross section of American life.

America's Peace Aims

Pamphlet published by the Catholic Association for International Peace, 1312 Massachusetts Ave., N.W., Washington, D. C., 10 cents.

This is a report of the committees and subcommittees of the Catholic Association for International Peace: Ethics, International Law, International Organization, Economic Life, Social Welfare, Europe, Latin America. Predicated on the assumption that Germany will not be finally victorious, this pamphlet is the formulation of a report attempting to apply the Five Conditions of a Just Peace, enunciated by Pope Pius XII. I Talk With Jesus

By Sister Mary Limana, O.P. Paper, 48 pp. Illustrated. 16 cents. The Bruce Publishing Co., Milwaukee, Wis.

This is a new prayer book for small children. It contains prayers to be said at Holy Mass and other daily prayers in rhyme.

The Rosary and the Soul of Woman

By Donatus Haug, translated by Sister Mary Aloysi Kiener, S.N.D. Cloth, 115 pp. \$1.25. Frederick Pustet Co., N. Y.

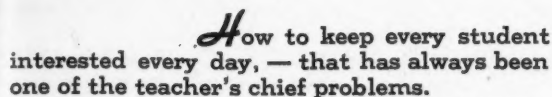
This translation from the German discusses the especial appeal of the Rosary as a devotion that stimulates the finest spiritual qualities in woman.

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(Concluded on page 14A)

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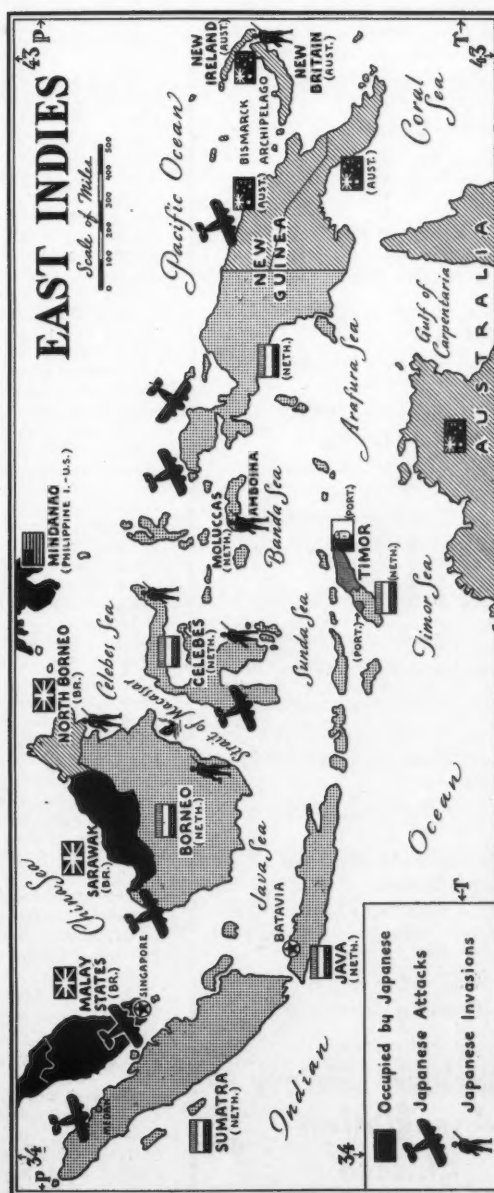
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—Chester S. Williams, Civilian Morale
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for Librarians and Administrators

• A Basic Book Collection for High Schools

by N.E.A. — N.C.T.E. — A.L.A. Joint Committee, Jessie Boyd, Chairman (March 1942. 200p. \$2).

• The Choice of Editions

by Pearl G. Carlson (April 1942. 70p. 75c).

• Educational Motion Pictures and Libraries

by Gerald D. McDonald (February 1942. 196p. Cloth, \$2.75).

• Administering Library Service in the Elementary School

by Jewel Gardiner and Leo B. Baisden (December 1941. 176p. Illus. Cloth, \$2.25).

• Teacher - Librarian's Handbook

by Mary Peacock Douglas (August 1941. 160p. Illus. Cloth, \$1.90).

• The Library in the School

by Lucile F. Fargo (3d ed. November 1939. 568p. Illus. Cloth, \$3.50).

• Activity Book for School Libraries

by Lucile F. Fargo (December 1938. 219p. Illus. Cloth, \$2.50).

• Subject Index to Books for Intermediate Grades

by Eloise Rue (April 1940. 560p. Cloth, \$4).

• Subject Index to Readers

by Eloise Rue (March 1938. 192p. Cloth, \$1.80).

• Subject Index to Children's Plays

by Subcommittee of A.L.A. Board on Library Service to Children and Young People, Elizabeth D. Briggs, Chairman (March 1940. 300p. Cloth, \$3.50).

• Subject Index to High School Fiction

by Jeanne Van Nostrand (October 1938. 67p. 75c).

• Index to Folk Dances and Singing Games

by Minneapolis Public Library Music Department (May 1938. 216p. Cloth, \$1 — was \$2).

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School Activities and the Library

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Chicago**

New Books

(Concluded from page 12A)

man. Cloth, 8 by 9 in., illustrated, 165 pp. \$2. A. S. Barnes & Co., New York, N. Y.

This is the latest volume in a biography series for boys and girls. The explorers included are: Ericson, Marco Polo, Columbus, Da Gama, Balboa, Magellan, Cortez, Coronado, Champlain, Hudson, Cook, Mackenzie, Lewis and Clark, Livingston and Stanley. A number of more recent explorers of the Arctic, Antarctic and the air are gathered in the three final chapters. There are a good Index and illustrated end maps of the world. Exploring is of great interest to the young and this fine book will be welcomed by them. Controversial questions are prudently avoided, but the reviewer thinks that with the older Catholic explorers the quest for gold has been stressed too much. It certainly was not the only reason for the adventures of the explorers nor of those who financed the expeditions. Keeping this reservation in mind, the book is commendable. —K. J. H.

Applied Secretarial Practice (Second Edition)
By John Robert Gregg. Cloth, 542 pp., illustrated. The Gregg Publishing Co., New York, N. Y.

This revised edition of a popular textbook for training secretaries retains all the desirable features of the first edition, published in 1934, plus two invaluable additions—a series of personality talks and a section describing how to plan and carry out a successful job-finding campaign.

The author has succeeded in producing flexibility in the course, thus solving the problem of meeting the needs of courses of varying lengths. Another feature of the second edition of *Applied Secretarial Practice* is the section containing short, intensive speed drills and speed building suggestions to aid the student in increasing or maintaining his shorthand and typing skills. Unless constantly exercised, these skills may be lost to some degree in the student's concentration on the many other secretarial training assignments.

The text covers a complete course in office practice, plus drills in English, spelling, filing, shorthand and typing, the use of office machines, etc. A correlated workbook is available; also correlated Victrola records to enable the teacher to present the most effective way to use the voice in business.

Gregg Speed Studies, Third Edition
By John Robert Gregg. Cloth, 448 pp., \$1.50. Gregg Publishing Co., July, 1941.

This revision of Gregg Speed Studies, the companion book to the Gregg Shorthand Manual, retains a close correlation with the theory manual. The Third Edition is 40 per cent larger than the preceding edition and contains more than twice as much shorthand plate material, thus emphasizing the importance of reading in shorthand learning.

Early training is given for associating sound and sign through the medium of shorthand penmanship drills, brief-form derivative drills, and brief-form phrase drills. A wealth of business letters is characterized by "complete transactions." *Gregg Speed Studies, Third Edition*, promotes student understanding of principles and a well-rounded writing skill. The volume of graded material exceeds by far the amount in any previous edition.

A Magazine for Religious

Review for Religious is the title of a new magazine to be published bimonthly, edited by the Jesuit Fathers at St. Mary's College, St. Marys, Kans.

The first number, which came out in January of this year, contains articles on Religious Consecration, the Vow of Poverty, the Education of Sisters, Hygienic Mortification, Exemptions From Fasting, Bellarmine's *Sign of the Cross*, the Liturgy in Modern Prayer, Questions and Answers, Decisions of the Holy See, and Book Reviews.

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"The Eternal Gift" is available for showings by churches, schools, and organizations.

A FILM OF NEW YORK CITY

A new film showing the high lights of New York City in sound and color is being presented by the New York Central System. It may be obtained from a number of educational film libraries in various parts of the country, especially the bureaus of visual instruction maintained by state universities and colleges.

RCA MOVIE FILMS

Two new sound motion pictures have been announced by the RCA Manufacturing Co., Camden, N. J.

Command Performance is the story of Victor Records from the recording to the finished product. The orchestra plays the "Blue Danube Waltz" while the action of the film is explained. *Electrons on Parade* tells all about the radio tube in its numerous uses.

Each film is two reels in length requiring about 20 minutes for showing. Prints on 16mm. stock may be obtained from various audio-visual services in several states and cities. National distribution is handled by the William J. Ganz Co., 19 E. 47 St., New York City. There is no charge for rental.

Prints of these and the other RCA films—*Air Waves*, *Television*, and *Unseen Worlds*—may also be purchased at cost through the Educational Department, RCA Manufacturing Co., Camden, N. J.

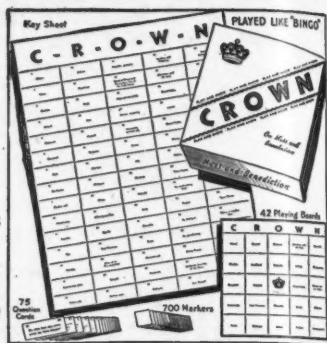
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